The LUTHERAN

PACIFIC LUTHERAN
EOLOGICAL SEMINARY
THE LIBRARY

GIFT AT GROUNDBREAKING

Iowa congregation aids new mission

ol. 36, No. 22

MARCH 3, 1954

10 CENTS

Only One Answer

YOUNG MIKE was almost in tears. The third-grade arithmetic problem wasn't being solved quickly and easily. He knew what the answer had to be—86c in change—but what coins must he choose to make this amount? There were several ways to arrive at the answer, but he seemed unable to think of even one.

AT LAST I SUGGESTED he begin with 50c, then add the next largest coin, until he reached 86c. With a bit of mental nudging he decided to add 25 to the 50 already suggested.

"How much does that make?" I asked.

"Eighty-six!" he shouted gleefully and immediately. The tears were close when the answer proved false and useless.

We added a dime, and he again sugge hopefully that it totaled 86c. I shook head. Once more he was crestfallen the answer wasn't right merely because wanted it to be. He finally evolved correct solution, and as I turned back to sewing I mentally pricked a pattern thoughts with each stitch.

HOW OFTEN we adults try to use t same haphazard, wishful-thinking meth We hastily offer foolish responses wh bring us only tears and heartaches. Eve ually we must arrive at the one and o correct answer to any problem—Go answer.

—VIOLA L. SCOT

The LUTHERAN News Magazine of the United Lutheran Church in Americ

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hersh S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenkna the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valenti
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associ Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U.S Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1

THIS WEEK in The LUTHERAN

BIBLE SOCIETY CELEBRATES ITS 150TH BIRTHDAY - - - - - 13
A child's craving launched an international movement

YUGOSLAVS LONG FOR FREEDOM - - By Frederick F. Mueller 16
Enslaved for centuries, Tito's people hope for better days

REUNION AT ROCKY BOY - - - - - - - - - - - - - 19
Picture story tells of mission work among Cree Indians

THE BIG HOUSE WAS TOO QUIET - - - By Betty Lawrence 22
How can you fill the void left by absent children?

THE CHOSEN ROAD - - - - - - - - By Viola L. Scott 24
A Hindu priest's son faced an overwhelming problem

NEWS

Church in the News - - - - - - - - - - - - - - - 4

United Nations: - - - - - - - - - By Ellen-Jarden Nolde 10

Washington: Supreme Court CO Decision - By Robert E. Van Deusen 11

Canadian Affairs: Quebec Is Different - - - - By Norman Berner 12

Overseas: Finland - - - - - - - - - By Leona Wallenius 34

News in the Churches:

Illinois - - - - - - - - - 35
Midwest - - - - - - - - 35
Mississippi - - - H. A. Wolff 36
Nebraska - - - Paul Wiegman 36
New Jersey - - - R. I. Shockey 37
Pa.: Johnstown - - R. G. Sander 39
Pa.: Lancaster - - - E. J. Hoh 40
Pa.: Pottsville - - A. E. Polcrack 43
South Carolina - - W. C. Boliek 41
Wisconsin - - - - C. A. Puls 44

Campus - - - - - - - 46
Changes of Pastorate - - - 48

FEATURES

Five Make a Family: Surfaces - - - - - By Margaret A. J. Irvin 28

Know the Bible . - - - - - - - - - By Ralph D. Heim 30

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - 32
In Conclusion - - - - 50

COVER PICTURE. Rev. Ralph Eckard (right) presents $600 check from First Church, Newton, to Rev. John Shirk of St. Mark's, West Des Moines, at mission's groundbreaking service. At left, Dr. Alfred J. Beil, Iowa Synod president.

THE CHURCH IN THE NEWS

Erosion of Sunday

American state laws have given the churches conspicuous aid by protecting them against competition on Sundays. The protection has been wearing thin.

Merchants discovered that Sunday is a good time to keep their stores open. Movie managers learned that Sunday is a good day to attract customers to their theaters. The public will have the last word in determining whether Sunday shall be a day of rest or whether it should be opened wide for work and play.

Pueblo, Colorado, churches circulated a petition in February asking for a city-wide vote on Sunday closing of grocery stores. Some grocers helped the churches in getting petitions signed. In Kansas City, Kansas, Protestant ministers agreed to preach on Feb. 28 against Sunday opening of stores. They are recommending a boycott against stores engaged in Sunday business.

Entertainment in North Carolina

Charlotte, North Carolina, was unable to get help from the U.S. Supreme Court on whether a theater can operate during church hours. An ordinance is pending before the city council relaxing the rule that movies can be shown on Sunday only from 1:30 to 6:30 and after 9:30 P.M.

A drive-in theater operator, Charles B. McGee, violated the rule and was fined $10. He carried his case through county and state courts to the U.S. Supreme Court, which refused to give him a hearing because no important principle of federal law was involved.

If a law intended to "drive citizens into the churches" is enforced, said Mr. McGee, then radio broadcasting, TV programs, and other entertainment should also be halted on Sunday morning a evening.

Clergymen in Raleigh, North Caroli appealed to their city council in m February to limit all commercial amu ments to 1:30 to 6:30 P.M. on Sunda The council had agreed to permit bowli alleys to operate. A Baptist minister, McNeill Poteat, said that "growing co mercialization of Sunday" is debauchi the only day "that is basic to the structu of our American society."

Campaign against sex

Roman Catholics stood on the sideli while Protestants waged their Sunday l warfare. Eighty per cent of the Catho go to mass—law or no law. But Catholi were eager to call out the police to he them with another problem. They wa sexy books and magazines driven off t newsstands and drugstore counte Many Protestants are willing to give the strong support in this drive.

"The Crusaders for Decency in Liter ture," organized in Albuquerque, Ne Mexico (late in 1953), have started nation-wide campaign for members. The must fight books and magazines whic "inculcate ideas of easy money, ve geance, passion, forbidden love, and th tyranny of sex," Roman Catholic Arch bishop Edwin V. Byre urged.

Eight bills to restrict comic book pocket-size books, magazines, and movie were pending in the New York state legi lature this month. One would outla pocket-size books that display on the covers "sex and lust in a manner whic tends to excite lustful and lecherous de sires or to lead to the committing of im moral or depraved acts." Other bill would heavily increase fines for sale o

illicit publications and give the police greater power in acting against booksellers.

Clean up New Hampshire

A Roman Catholic campaign against objectionable publications on sale in New Hampshire has "almost wholly" cleaned up Manchester, said Father William P. Neiman. Store managers are given a black list of magazines and pocket books. If they agree to take condemned publications off their shelves, they receive a window placard to assure customers they are co-operating in the crusade.

MOSES: SCULPTURED BY A LUTHERAN, EGON WEINER, FOR CHICAGO SYNAGOGUE
Some people are tired of his laws

"Watch store windows," said Father Neiman. "If you do not see the sign, ask the proprietor where it is. If he does not co-operate, he must take the consequence."

The book blacklist is compiled by a Roman Catholic group, the National Organization for Decent Literature. Chairman is Archbishop John F. Noll of Fort Wayne, Indiana.

A book censorship commission established in Georgia by the state legislature last year "will just die a natural death" in 1954, predicted several members of the legislature. Commission chairman is a Baptist clergyman in Atlanta, Dr. James Wesberry. The commissioners have been recommending to book and magazine distributors that they remove condemned books from circulation "voluntarily."

Presbyterians drop Williams

"One of the most vicious Communist organizations ever set up in this country," said the House Committee on Un-American Activities in 1951, is the People's Institute of Applied Religion. "It teaches Communist ideas, pretending that they are Christian ideas."

Claude Williams, director of the Institute, has been on practically every list of the handful of U.S. clergymen who follow the Communist Party line. He asserts he is not a Communist "nor even a member of the Progressive Party." He has been on the roll of clergy of the Presbyterian Church U.S.A. although he has not had a church assignment since the war when he was a chaplain among auto and defense workers in Detroit.

Last week Michigan Presbyterians announced that they had deposed Mr. Williams from the ministry not because he

is a Communist but because he is a heretic. In a trial on Jan. 4, they said, he had been charged with disbelief in Jesus as Lord and Saviour. Presbyterians said they could not find proof that Mr. Williams is a Communist.

Be careful about "informers"

Some of the best known American clergymen sent a petition to a U.S. Senate committee in mid-February, asking that attention be given to "the use being made of the testimony of informers and the character of the persons whose testimony is being used to besmirch the reputation of American citizens, many of them Protestant clergymen and Jewish rabbis."

The 17 petition signers included the Protestant Episcopal bishop of New York, Horace Donegan, and Dr. Ralph W. Sockman of the Methodist Church. They addressed their warning to Senator William Langer of the Senate Judiciary Committee.

"Professional witnesses" (many of whom were once Communists) "have been profuse in accusations against fellow citizens," the clergymen pointed out. "We have strong reason to believe that some informers . . . have not spoken the truth." The "character" of some of these witnesses, said the clergymen, "would be a fruitful subject of investigation."

Any investigation in which citizens are attacked without opportunity to defend themselves, "so that guilt is implied upon the ground of baseless accusation or mere association, is an un-American practice," the clergymen charged." The clergymen said they hope the Senate's subcommittee on civil rights will investigate the use of suspicious testimony. "In our considered judgment," they said, this "represents one of the greatest dangers to freedom of speech, press, and religion which has ever confronted our country."

RECRUIT
Cross is sewn on lapel

Wants volunteer chaplains

Lutheran pastors who went into Wo War II as chaplains are getting old every year, Col. Gynther Storaasli minded churchmen in February. The men constitute the majority of the reser chaplains in the U.S. armed forces. Tho not on active duty are obliged to reti from military service at age 55.

"The age factor is creeping up on o reserve chaplains," said Col. Storaas who is director of the newly organize military chaplaincy commission of th Evangelical Lutheran Church. "A serio depletion in their ranks" is comin Young pastors must be encouraged to fi the gap.

The Armed Services need 50 chaplai recruits a month until June 30, it wa stated by U.S. Army Chief of Chaplain Ivan L. Bennett. There are more vacan cies in the quotas of Lutheran, Protestan Episcopal, and Roman Catholic chaplain than among other groups, he said.

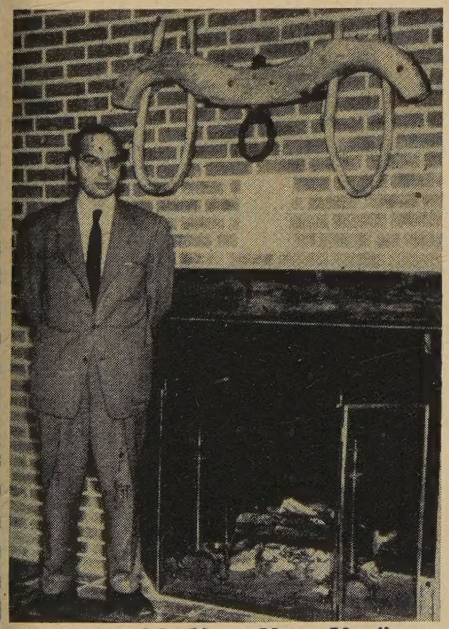
In 1953 there were 731 Lutheran chap

lains in the U.S. armed forces, and 314 of them were on active duty. The ULC, with 283, had 123 on active duty, and 101 of the 223 Missouri Synod chaplains were on active duty during 1953.

Laymen wear a yoke

Gold pins in the shape of an ox yoke have appeared on coat lapels of 6,000 Christian laymen, and will be worn by many more after organization of the "Yokefellow Foundation" in April. The group is being formed by Dr. Elton Trueblood of Earlham College. "The yoke stands for work, self-discipline, and fellowship," Dr. Trueblood explained.

Purpose of the group is to stress the practice of Christian principles in everyday life. In Dayton, Ohio, in February Dr. Trueblood met with 100 business and professional men to talk about Christianity in daily life. "Should a doctor pray for the recovery of a patient?" was one question. "Should a Christian salesman sell a product he himself is not 'sold' on?" "What should a churchgoing lawyer do when a client asks him to win a case, right or wrong?"



"TAKE MY YOKE UPON YOU"
Elton Trueblood organizes group

Among answers were: "A physician's prayers should emphasize a plea for guidance in understanding God's will." "A Christian salesman should practice honesty in all dealings." The answer to the lawyer's question was not recorded.

Fry hears from Polish bishop

American church leaders are not yet afraid to criticize leaders in their government. In Iron Curtain countries the churchmen who criticized have been silenced or locked up. Leaders who now speak are faithful in echoing Communist propaganda.

The Lutheran Church of Poland was handed a new bishop in 1952, Karol Kotula, replacing Jan Szeruda who failed to get government confirmation. Nothing had been heard from Bishop Kotula in the U.S. until a month ago, when he sent to Dr. Franklin Clark Fry of the United Lutheran Church in America a resolution adopted on behalf of the Lutheran Church of Poland last Oct. 15.

The resolution was adopted soon after the Red government "allowed" Poland's Roman Catholic cardinal, Stefan Wyszynski, "to retire to a monastery" after finding him guilty of being a spy for the U.S. government. Protests against this treatment of the cardinal were world-wide.

"Legal action against a Polish bishop of the Roman Catholic Church," said the Polish Lutherans, is being "exploited in slanderous propaganda against the Polish People's Republic as proof of alleged persecution of the church and religion," the Lutherans said. "We consider it our Christian and patriotic duty to take a stand in this matter."

Attack on U.S. Protestants

It isn't true, said Polish Lutherans, that there is persecution of Christianity in their country. They "solemnly declare" that "the church and religious associations enjoy state protection in the Polish People's Republic, while its citizens enjoy freedom of conscience and of confession which are guaranteed by the constitution of the Polish People's Republic."

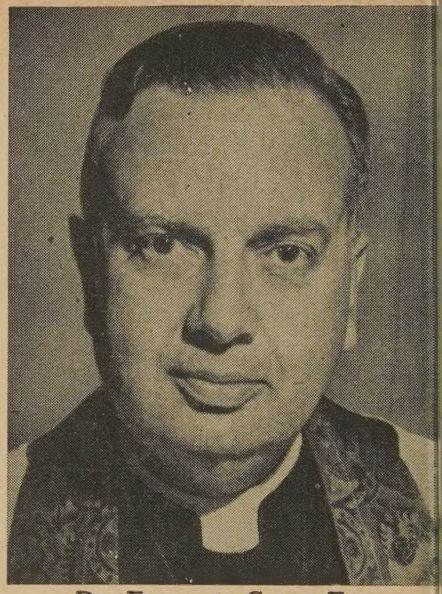
The United States, according to the Polish Lutherans, supports West German "revisionistic tendencies." (Germans refuse to consent to the deal in which eastern Germany was given to Poland in compensation for eastern Poland which was taken by Russia.) "Every Pole," the Lutherans wrote to Dr. Fry, "is steadfast in his belief that these territories must belong to his country."

"The aggressive policy of the United States," the Poles say, is back of the West German attitude on border revision. "Consequently our church and clergy definitely condemn the activities of this group of Protestant ecclesiastical hierarchy which, under cover of an alleged defense of Christianity, actually supports a policy of revision and preparation for war."

The Poles saved their roughest blow for the last paragraph of their 800-word resolution. "In an effort to realize the Christian idea of world peace, our church and clergy join those who proclaim peace among feuding nations, and peace in the hearts of the people," they said. "Consequently we disapprove of all who—under cover of Christianity, but by means of force and war—aim to restore and maintain a dishonest social administration based on human oppression, which is incompatible with Christ's teachings."

Fry replies

"May I say as a fellow Christian that I



DR. FRANKLIN CLARK FRY

Why write to me?

regret that you have felt called upon t repeat accusations against the Unite States that are not verified and are n true," Dr. Fry replied to Bishop Kotul

"I can but wonder," Dr. Fry wrot "why this resolution was addressed to th United Lutheran Church in America an in particular to me. Does this fact impl that our Church has been involved in th alleged 'slanderous propaganda agains the Polish People's Republic' or that belong to the 'Protestant ecclesiastica hierarchy which, under cover of an a leged defense of Christianity, actuall supports a policy of revision and prepa ration for war'? . . . .

"The United Lutheran Church i America," Dr. Fry asserted, "does no engage in political propaganda of an kind. . . . Unlike you, we have no nee or occasion to be apologists for ou nation."

Dr. Fry wrote that he hopes that " 'th freedom of conscience and of confession

which you allege exists in Poland will permit you and your colleagues . . . to attend the second Assembly of the World Council of Churches, of which your Church is a member. Your presence at that Assembly, in common with representatives of the Churches of Czechoslovakia and Hungary and all free nations, would give us an opportunity for candid and friendly Christian conversations in which I can disabuse your mind of many misconceptions. Your absence would be visible evidence that the 'equality' of the churches in your land consists mainly in restrictions and not in the normal exercise of religious liberty."

And so forth

From the Swedish government in mid-February came an order that Bishop Dick Helander of the Lutheran state church was forbidden from performing any duties of his office, and is not to receive his salary. He is still permitted to live in the bishop's residence at Strangnas. On March 15 the appeals court will hear his argument against the magistrates' court verdict that he wrote slanderous letters attacking rival candidates preceding the episcopal election in 1952.

A 40-year-old Movietone television editor in New York City was notified last month that he has inherited the right to appoint the pastor of the Evangelical church in Barstadt parish in Darmstadt, Germany. He is the only direct descendant of the Barons von Carstein who in 1855 were granted this privilege. Mr. Carstein, whose father was Roman Catholic and whose mother was Jewish, was informed of his right by the Church of Hessen-Nassau, and doesn't know how to proceed.

Italian police chiseled the name of Rome's Church of Christ off the wall. On Feb. 12 they had broken up the service in the church in Leghorn and arrested Lido Petrini, one of the Italian pastors. The Church of Christ in Italy is a mission of a Texas evangelistic group. A long-range campaign to destroy the American missionary work, which is aimed at converting Roman Catholics, had quieted down during the past year.

A Baptist pastor in Spain, Senor Aurelio del Campo, is serving a 45-day jail sentence in Valencia, Spain. He began ministry at a little Baptist church in Navarres, 40 miles from Valencia, on Dec. 16, but was ordered by the police to leave at once. "Your presence in this village will infringe upon the unity of Catholicism," he was told. When he refused to pay a 3,000-peseta fine he was arrested on Feb. 9.

Parishioners of All Saints Catholic church in Newport, Vt., harvested a crop of 150 pounds of honey.

A swarm of bees took up residence in the church last summer. Realizing that it would be a "stinging" job to remove the honey-gatherers at that time, the pastor postponed the ticklish task until colder weather. The other day, while bees were sluggish during their winter hibernation, they were removed and their store of honey taken from near the base of a cross over the church door.

Employers would be required to dismiss employees from work to attend religious observances, according to a bill pending in the New York State legislature. At least 48 hours a year of normal working time, with pay, would be granted employees for religious devotion. "The present situation is embarrassing to employees of all faiths who are confronted with the unhappy thought of begging time off to perform their religious duties on a holy day," said Assemblyman Daniel M. Kelly, who introduced the bill.

United Nations

SOUTH AFRICAN PROBLE

DURING INTERVALS between Assemblies and Security Council meetings, what is considered the lesser business of the United Nations goes on systematically. This work is important but not dramatic.

One agency that is particularly interesting at the moment is the Committee on South West Africa. This is a special committee set up by the Assembly to try to resolve the relationship between the native tribes and the Union of South Africa. (This is not to be confused with the interracial problem within the Union itself.)

The present problem dates back to 1926 when, under a League of Nations mandate, the Union of South Africa accepted the Territory of South West Africa as a trust. The provision at that time was that South Africa was to work toward bringing the area to self-government. The Union now claims the Territory is not held in trust but is part of the Union itself.

IN THE EARLY DAYS of the United Nations, chiefs of the Herero tribe submitted a complaint to the Trusteeship Committee, and requested that some of them be allowed to state their case. The Union refused to grant anyone a visa to go to New York. Michael Scott, an Anglican missionary who had worked in the territory and knew the people, assumed the obligation of representing for the chiefs. He waged what seemed an almost hopeless crusade against bitter opposition both from South Africa and Britain.

What Scott lacked in political wisdom he made up in firm purpose and quiet dignity. In two consecutive years the Trusteeship Committee of the Assembly debated whether or not Scott should be allowed to address them. The Committee was afraid it might create a precedent. Eventually Michael Scott won out, a for three years the Committee has be listening to his side of the story.

At the recent Assembly a new comm tee was set up to deal with the matter. approach is fresh and realistic. It h drawn up two sets of resolutions. T first is an outline of the steps that cou now be taken if the Union co-operat But—in the light of the past seven yea —it has also drawn up an alternate pr cedure to be used if there is no co-oper tion. The Committee would draw up own report from information availab and submit it to South Africa for co ments which that government may wi to add before it goes to the Assemb South Africa will have two months to e plain why the complaints are not val After that, the United Nations can ta some initiative, and not let the Uni dominate.

ALTHOUGH THE PRINCIPLE by whi the Union repudiates the trust agreeme is unjustified, the existing situation cann be declared all right or all wrong. many instances the native populati stubbornly refuses to co-operate. Perha South West Africa should be part of t South African Union, but this should determined by impartial students of t problem who are well informed regardi the facts. Christian missionaries can pl a key role. If they can hold back fro taking sides, they can furnish valuab information as to what is actually takin place. As unofficial mediators they ca weigh on both sides to compose the differences in a practical manner wi Christian tolerance. They would obliged to restrain their natural symp thies, and refrain for sentimental pleadin

—ELLEN-JARDEN NOLDE

Washington

SUPREME COURT CO DECISION

DEAN ACHESON APPEARED BRIEFLY in the limelight as he won a Supreme Court decision reversing a California court. It was the former Secretary of State's first case since the change of administration.

Chief Justice Warren's home state had denied the privilege of naturalization to Arthur Jost, an official of the Mennonite Brethren Church, because he is a conscientious objector to any type of military service. The Supreme Court ruled that under U.S. law, sincere CO's are eligible to become citizens.

Prejudice against pacifism

Evidence indicated that the county judge who denied Jost's petition for naturalization acted on the basis of personal prejudice. The law makes provision for CO's by permitting them to take a special oath of allegiance which omits the customary pledge to bear arms.

To be eligible for naturalization on this basis, a prospective citizen must prove "by clear and convincing evidence" that he is opposed to the bearing of arms or to noncombatant service in the armed forces "by reason of religious training and belief." Active membership in the Mennonite Brethren would normally have been sufficient evidence. But the judge was not convinced.

He would have been satisfied if the Canadian-born Jost had merely objected to bearing arms, but had been willing to perform noncombatant service in the armed forces. Because some Mennonites are willing to accept that compromise, the judge contended that Jost did not have the backing of his church in the extreme pacifist position.

The counsel for the defense objected to the judge's reasoning. They said his quarrel was not really with Jost but with the Mennonite Church and "scriptural authenticity of the doctrine of nonresistance." An individual is responsible before God for his own beliefs, they argued, whether or not those beliefs coincide in every detail with the viewpoint of his religious group.

Jost's lawyers, headed by Acheson, appealed to the Supreme Court to override the prejudice which marked the original decision. They made this eloquent plea:

"We live in a troubled time when wisdom is diluted by fear, when views slowly built by the experience and suffering of long ages are rent like a temple by an earthquake, and so a matter, inherently simple, has to be brought here for assurance that the perplexities of our generation shall not undo the solution which past generations have so painfully evolved for these very problems."

The Justice Department, although it had earlier opposed the granting of naturalization to Jost, admitted its mistake and joined in urging the Supreme Court to reverse the California decision. The case was thus deprived of much of the element of controversy, and failed to make headlines.

But the decision was important. It is a sign of inner strength when a nation protects the right of its citizens to differ from the majority. It is especially significant when the religious faith of an individual is recognized as a valid basis for convictions which affect his relationship to his government. The Supreme Court decision placed freedom of conscience above conformity in the national scale of values.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen is the Washington representative of the National Lutheran Council's Division of Public Relations

Canadian Affairs

QUEBEC IS DIFFERENT

WHEN COLONISTS came from France to the New World they settled along the lower St. Lawrence River. But British military and naval might soon cut them off from the homeland. Immigration switched largely to the British Isles and before long Upper Canada (now Ontario) rivaled Lower Canada (now Quebec) in population and importance. Few Frenchmen came to Canada as the country opened up to the west. Quebec remained isolated, self-centered—and different.

Canadians accept this historical fact without much ado. But now and then this difference proves embarrassing—both to Quebec citizens and to their fellow Canadians.

Martin Luther ban

BECAUSE OF the strength of the Roman Catholic Church in the province, it is not to be wondered that a spirit of dictation and censorship seems to permeate the government. Doubtful books, comics, and questionable movies have their toughest going in Quebec. But even many Catholics felt it was going too far to ban *Martin Luther* because it might give "offense" to many of the faith.

The depth of the feeling stirred by the ban may be seen in the following quotes from radio addresses, for and against, given by two Montreal Catholics. FOR: "A board of censorship has not only to cope with immorality of the flesh, but also with problems pertaining to the mind." AGAINST: "The great danger of our time is not the occasionally contentious film . . . We do not want any government board controlling the expression of our thought."

Freedom of Worship Act

THERE WAS JOY among Jehovah's Witnesses last October. The Supreme Court of Canada ruled that a municipal bylaw restricting the distribution of literatur could not be applied against them. Bu the joy soon turned sour. With remark able speed and a unanimous vote th Quebec legislature has amended the Free dom of Worship Act. It is now forbidde to distribute literature or make remark which contain "abusive and insulting at tacks against the practice of a religiou profession."

In introducing the measure, Premie Duplessis said it was directed against Je hovah's Witnesses, "not what they believe but what they do." Apparently you woul not have to stretch the law very far t cover a number of other things—includ ing *Martin Luther!*

The Witnesses are not idle. Alread they are planning to go to the Suprem Court again. It would be interesting t hear the answer to: "Can a Quebe policeman who disturbs a meeting o Jehovah's Witnesses under provincial law be prosecuted under federal law?"

More Taxes

NOT ALL QUEBEC'S differences cente on religion. Dominion-provincial right are frequently in the news—and righ now it's a matter of taxes. During the wa all of the provinces gave up their right t levy income taxes in return for certai grants from the federal treasury. Amon such grants was one to all universities, o the basis of student enrollment.

But Quebec schools were not permitte to accept the "gift." To make up this an other amounts, Quebec will reimpose it provincial tax. Although low-incom families will not be affected, $25 millio will still be collected.

Quebec may think it pays to be diffe ent—but is finding also that it costs!

—NORMAN BERNER

BIBLE SOCIETY CELEBRATES ITS 150TH BIRTHDAY

Movement begun in 1804 in Wales now provides 20 million copies of the Scriptures each year to people throughout most parts of world

A LITTLE MORE THAN a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Mary Jones, daughter of a Welsh weaver, wanted a Bible of her own.

She had to learn to read, then spend six years saving money. When at last she had accumulated enough for her purchase, Mary trudged barefoot for 25 miles, but after reaching the place where she expected to buy her Bible, she learned that Bibles were no longer available in her native Welsh.

The Reverend Thomas Charles, of the village of Bala, in Wales, gave the girl a Bible in 1800. From that small incident in a small town sprang a movement which has seen the publication and distribution of more than 1.2 billion copies of the Scriptures in more than 900 languages and dialects.

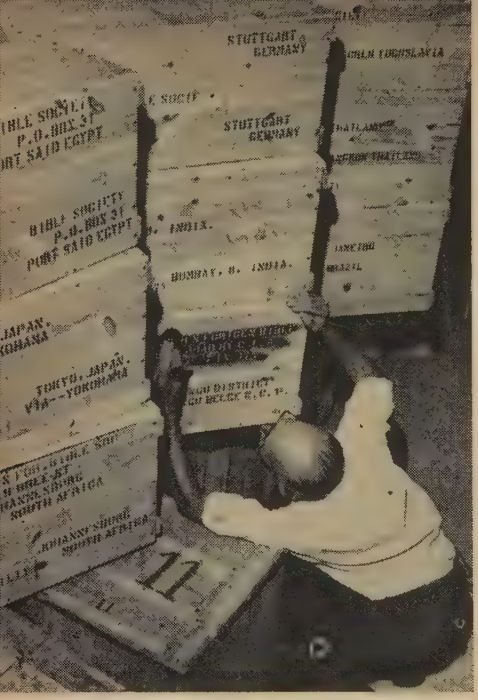
TO THE MINISTER it had been evident for years that the supply of Bibles for the Welsh people was pitifully inadequate. Every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people.

In that same year 1800, an edition of 10,000 Bibles was exhausted in four months and whole districts failed to receive any. Two years later, Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new society, which would supply Scriptures for the people of Wales.

The idea caught fire. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the world?"

On March 7, 1804, the British and Foreign Bible Society was launched. One hundred and fifty years later, people of at least 60 nations will commemorate the historic event. There are now 24 national Bible societies, all joined in the United Bible Societies. Together they are currently distributing 20 million volumes of Scriptures each year.

Other Christian organizations in Britain and Germany had undertaken some re-



SHIPPING BIBLES FROM NEW YORK
Half the world's supply

sponsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries in Europe and America and 48 Bible societies came into being in the next 12 years.

IN AMERICA, the first Bible society was formed in Philadelphia in 1808. A hundred others followed quickly, until, in 1816, a national body was established. Today, the American Bible Society provides more than half of the total world distribution.

All of 1954 will be a year of observance of the sesquicentennial in Great Britain, but several dates will have special significance.

Saturday, March 6, children in Britain will attend a giant "birthday" meeting in Royal Festival Hall, London. The Lord Mayor of London will officiate and cut

PROUD RECIPIENTS OF BIBLE SOCIETY'S GIFTS
Eskimo children get copies of the New Testament

PRESIDENT AND MRS. EISENHOWER ACCEPT BIBLE COLLECTION
White House is given 72 unusual Bibles by Bible Society President Daniel S. Burke

a tremendous birthday cake.

On May 5 two great mass meetings will take place. The morning meeting will be held in Westminster Central Hall. The evening meeting is scheduled for the Royal Albert Hall. Delegations from Bible societies all over the world will be present.

ALTHOUGH THE JUBILEE YEAR will be observed with thanksgiving for the accomplishments of the past, it is also a period for serious reflection on the work still to be done. Hundreds of millions of people are still without copies of the Scriptures and the number grows greater, rather than less, each year.

Despite the amazing record of 20 million copies distributed in 1953, the total did not even keep up with the birth rate —much less keep up with the needs of replacements and the needs of the newly literate. In 1953 twenty-five millions were added to the earth's population.

THE FIRST AIM of the Bible societies will be to increase distribution during 1954 to 25 million copies, a total designed to keep pace with the birth rate. By 1960 it is hoped that 50 million copies will be distributed annually.

The second goal is to bring about a mass statement of faith in the Scriptures —the greatest mass statement in human history. All who believe in sharing their Scriptures with those who want a copy of the Word of God—as Mary Jones wanted her copy—will be asked to sign their names in a World Good Will Book as a testimony to their love for the Bible.

To Mary Jones, sobbing before the Rev. Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate and as the art of printing explores new horizons, the goal "To each in his own tongue" is now within reach.

Yugoslavs Long for Freedom

By FREDERICK F. MUELLER

After centuries in bondage, the people of Tito's land hope for more liberty as their land progresses

LIKE THE CHILDREN OF ISRAEL who were held in bondage by the Egyptians, the people of Yugoslavia have been in slavery for much of their existence. Turks overran most of the land in 1389 and dominated the country for 500 years. The Republic of Venice also gained a foothold on the Dalmatian coast for a time and the northern part of the country was conquered by the Austrians and then the Hungarians ruled for a period. For the last 150 years there has been a struggle for complete independence, during which there were 28 rebellions.

On December 1, 1918, an independent country was set up. The people, however, were not really free, since King Alexander lived much more for himself than for the peasants and workers. It is reported that the King's income ran into the millions and that he was the wealthiest monarch in Europe. He did not invest his funds in Yugoslavia, but in other countries where he thought he could secure a larger return. He finally dissolved his national assembly and became a virtual dictator.

THEN CAME HITLER in 1941 and the land was again ruled by an outside power, until the Germans were driven out largely through the efforts of Marshal Tito and his Partisans. Tito was put at the head of the government about January 1, 1946, but was under the influence of Stalin until 1948 when there was a break between the two.

Since all people are God's, none can be held down indefinitely. Some may be held in bondage for centuries, but eventually they rise up and throw off the yoke of oppression. This fact holds true whether the people be white, black, yellow or brown.

The Yugoslavians are very poor. I saw few automobiles, but dozens of teams of oxen. Their horses were poorly fed. Seventy per cent of the people live by agriculture, on farms that run from two to five acres.

Many farms have now been collectivized. Our seminar party was on one such farm of 2,100 acres. One hundred sixty families lived on that farm. Collectivizing made it possible to mechanize the farm. The government, however, is now permitting the farmers to get out of the collectives and many are doing so. They prefer to remain independent.

Since much of the country is mountainous, the only hope of raising the standard of living is by developing more industry. As to the living standard, the average Yugoslavian has a per capita income of $146 per year, compared to $320 in Western Germany and $1,450 in the United States.

THE YUGOSLAVIANS ARE likewise a skeptical people. They do not trust other nations very readily. General Harmon of our United States Embassy explained

---

This is the last in the series of articles by Dr. Mueller, pastor of First Church, Springfield, Ohio, based on observations made last summer in Europe.

LUTHERAN CONGREGATION IN PETROVEC, YUGOSLAVIA
Unmarried women sit in front.

this attitude by reminding us they had been in bondage to other lands during much of their history. He quoted one of their government officials, saying, "We have never been given anything that we did not have to pay for five times over." The General added "that skepticism has passed away with regard to America since they have learned we want no special privilege from them."

To our seminar group they appeared to be friendly, sincere people. Our guide—who was head of the State travel agency—was a most likable person without any outward veneer. The same personality was revealed by the chief of the Information Service, Branko Draskovic, who presided at a luncheon for our group. He stated that he had never been in America but that he felt very close to us, especially since his father had once been a miner in the state of Montana and had told him many stories about George Washington and other outstanding Americans. Other government leaders indicated that they do not wish to be dominated by any country but they do feel a friendship for the west and for the United Nations.

President Tito revealed his friendship for the United States but let it be known that he felt "every nation should be free to develop its own life." He said they had "no desire to interfere with any other land or to attempt to thrust their way of life upon any country." The peasants on the collective farm were likewise cordial and hospitable. The Patriarch of the Orthodox Church put his feeling in these words: "We love the people of the United States who have, and still are, helping us through the ecumenical church."

AMERICA HAS GIVEN AID to Yugoslavia in various ways. During the drought of 1952, we sent food which was distributed throughout every county. We have also sent engineers and other technical experts and have provided mechanized army equipment and guns as well as officers to assist in training the army. One Yugoslavian government official said, "I am sure we will not use the guns against you."

Are the people really freer today than in the past? One of our embassy officials said, "Two and a half years ago the people seemed to be suppressed, but today when you walk down the street and mix with the crowds you receive the impression they are a free, happy people." The government is being decentralized today to allow for more participation on the local level. Not so many orders are handed down from the top.

Church leaders claimed to be free to propagate their faith. We met with the Orthodox Patriarch and with three of his bishops. We also had another session with representatives of the Mohammedan, Jewish and Old Catholic Churches. They all assured us they were equal and entirely free to propagate their doctrines.

Parochial schools are not allowed but the Orthodox Patriarch said he would be developing special schools for the teaching of religion and must first train priests to do the teaching.

In commenting upon the granting of religious freedom, Marshal Tito said "we are not stupid enough to believe we could get rid of religion through suppression." He was contrasting the attitude of his government with that of Russia, which has persecuted the church. Our seminar was assured by church leaders that the churches are filled with worshipers. The Patriarch said, "Youth go to church and are for the church."

Our Lutheran Church, likewise, is at work in Yugoslavia. While Protestants do not number more than 6 per cent of the population, some estimate that seventy per cent of the Protestant people are of the Lutheran faith. Four Lutheran bodies are at work and have formed a *National Council of Lutherans in Yugoslavia.* They are also members of the Lutheran World Federation.

CONGREGATIONS are widely scattered. Pastors with more than one congregation sometimes must travel 250 miles between churches. Knowing that Dr. Franklin Clark Fry, the President of our ULCA, and Dr. Paul Empie, Executive Director of the National Lutheran Council had visited with Marshal Tito, I asked the Patriarch of the Orthodox Church in Belgrade whether Dr. Fry had been to see him. He replied with deep feeling that Dr. Fry had been there twice and he appreciated greatly what the church abroad has done for their people.

We spent two hours and a half with President Tito at his summer home on the Isle of Brioni where he answered quite frankly and fully our questions. My impression was that Marshal Tito is definitely interested in his people. He is a hero in the eyes of the common man. If he continues to be interested in their welfare and does not allow his absolute power to corrupt him, the life of the Yugoslav peasant and the workman will be improved in the years ahead.

THE GREAT HUMAN TRAGEDY in Jesus' mind is the attempt of men to preserve the gift of freedom on every other basis than that of obedience to divine law. The fears which men had in his day, and the fear which a so-called Christian nation such as ours has today, of losing its freedom at the hands of some Godless nation, is nothing compared to the greatest fear of all: that the soul of a man and a nation can be cast away in death.

—FREDERICK K. STAMM in *One Fine Hour* (Harper)

REUNION AT ROCKY BOY

For 25 years Lutheran mission work has been conducted under the sponsorship of the Board of American Missions among the Cree Indians at Rocky Boy reservation in Montana. Last fall the mission celebrated its silver anniversary with the rededication of its remodeled log chapel *(above)*.

Visitors mingled with regular members in the congregation that thronged the church for the service. Pastor John E. Dehaan, who has served the mission since 1950, greets Jim Gopher *(right)* at the church door at the close of the service.

Although growth of the mission has been slow, sponsors feel that work is extremely important and holds unique place in the widespread evangelism program of the church.

Taking part in the anniversary celebration beside Pastor Dehaan *(standing)* wa Dr. William H. Gable *(seated at left)* who was the first missionary sent by the Unite Lutheran Church to minister to American Indians. He served the Rocky Boy missio from 1928-1946.

Dedicated at the service were altar windows presented by Pittsburgh's First Luthera Sunday School as a memorial to William Walter Reiser, who was killed in Kore

Pastor Dehaan looks on as Mrs. Florence Buckner Espeseth cuts the anniversary cake. Mrs. Espeseth was parish worker at Rocky Boy from 1929-1939. The little Indian girl is an interested watcher, too.

Mrs. Chief Goes Out leaves the churc after the anniversary service, greeted a the church door by Pastor Dehaan. Cre language is used in many of the service and in parish visiting.

Malcolm Mitchell *(Yellow Bird)* sits with Dr. and Mrs. Gable at the anniversary dinner. Mr. Mitchell has been a faithful member and has served as interpreter at the mission throughout its entire history. His children and grandchildren are also among the mission's active members. About 500 Chippewas and Crees live on reservation.

Among those at dinner were Mr. and Mrs. Jim Gopher and their small son *(just visible at top center)* and two recent confirmands, Joyce Four Souls and Helen Sun Child.

The Big House Was Too Quiet

By BETTY LAWRENCE

When our children grew up and moved away, we found joy helping some other youngsters to have a Christian home

NOTHING SEEMS SO "lost" as a big house without children. I know, because in the not-so-long-ago the roar of three children (the patter of little feet belonged to the poet's life—not mine) ebbed and swelled through our "big, white house on Elm Street."

Isn't that the way these houses are usually, if vaguely, referred to in print? This big, white, old house was just right for lively, healthy, noisy children. Cousins, cats and dogs mixed and mingled in the general bedlam.

Then, as after a sudden midsummer storm, the air changed. The children took on a quiet dignity. They were grown up, and, oh, how proper. They married and left to establish noise centers of their own. Windows stayed clean—21 of them, all big. Once every outside distracting, interesting noise was investigated through these never-quite-clean panes. Once, "happy birthday" could be fingerprinted on a steamy surface, personally prepared by holding the mouth close and gently blowing the warm breath onto the cold window. (Whoever gets scolded on a birthday?)

Fourteen doors, used to slamming, were still and nevermore finger-marked. The thumb-tacked signs were gone, too: "Keep Out," "Very Private," "Women Only." No one paid a bit of attention to the signs—except at Christmastime, wonderful, wonderful Christmastime. The rustle of wrapping paper, the telltale pungency of evergreens, the warm, heady smell of cookies, puddings and fruit cake all strung out on the giggles of children who were too full of secrets possibly to hold on to all of them.

The years spin by, and then suddenly there is only an empty house—and memories.

GRANDCHILDREN ARE FUN, but they belong, first of all, to their parents.

"Daddy, will you please try not to spoil him so—there's no living with him after you've had him for a day!"

"Mother, will you please stop giving the children bags of cookies and candy to take home—they get so they *expect* it!"

Something had to be done. Just one sixteen-year-old was left to rattle around a quiet house.

THE SOLUTION WAS so simple, so easily accomplished. We got a couple of children to fill the vacancy! Ready grown, lovely to look at (all children are); homeless, and wanting a home more than anything in the world.

We each supplied the needs of the other—they the precious childhood to be nurtured and cared for; we the cat, the dog, 21 windows and fourteen doors and Big Sister . . . Wooden stairs that make a "nice, creaky sound" instead of concrete ones . . . "Whose turn is it to ride in the front seat?" . . . A big, strong hand to hold a little one.

Peggy, 11, and Susan, 6, are wards of the county, products of a way of life that is heart-breaking. In our county, the little

life-betrayed children are well cared for, materially, by the Children's Aid Society, but no institution, no matter how thoughtfully and wisely run, can ever take the place of home life.

Susan, who remembered no life outside "The Home" was so shy she would not eat with us at the table. It was summertime when the children came to us, so we obligingly carried our after-dinner coffee to the backyard and sipped and talked there so Susan could eat. This state of affairs did not last long. She is now known as "The Kissin' Kid" because she will not give just one kiss where it is possible to give twenty!

THE FIRST TIME THE EXULTANT brown dog jumped on little Susan, she screamed in terror. She had never been on intimate terms with a dog before. Less than a week later, she lay on her stomach in front of the deliriously happy dog and told him, "You are my friend—and all your friends are my friends."

School is just two doors away and at recess (I had forgotten the stimulating wonder of the first-grader learning to read) she flies home, hugs the brown dog, strokes the cat, admires the kittens, slams a couple of doors, then flies back to the exciting prospect of learning another new word before lunch—teacher promised.

At the home, the children went to different churches. Here we go as a family. Big Sister and I sit in the choir loft; Peggy and Susan sit with their proud foster-father. Sometimes a small, loving smile wings across the church; church time is a happy time.

I WANTED TO WRITE these words mainly to point up the fact that not only adoptive children need good homes. People mistakenly have the idea that to raise children they must adopt them. There are many thousands of children, "wards of the county," who can never be adopted, but who nevertheless need the background of a Christian home, the loving supervision of foster parents.

Our friends say, "But aren't you afraid of losing them? Of learning to love them, and then having to give them up?"

Well, yes, we are afraid, but we know too that some day we will have to give up those we've loved since birth—to death, to marriage, moving great distances, or to a multitude of unknown reasons. For all the loves of this world there must come a time of separation. But that does not mean we shouldn't love.

WE'RE GOING TO GIVE Peggy and Susan the best background we know, the solid background of the Ten Commandments, the Beatitudes, the aura of the Christian home. If we have to "lose them," we're going to kiss them fondly and send them off with our blessing, praying that what they have absorbed here will stay with them, and thanking them for the wonderful privilege they gave us, for they made it possible for us to spread just a little farther.

And then we'll go directly to the Children's Aid Society and say, "Please, may we have a couple more? We just can't stand living in a quiet house, with clean windows!"

THE CHOSEN ROAD

By VIOLA L. SCOTT

Because his father was a Hindu priest, Simram hesitated to follow openly the truth he learned at Christian school

AMONG THE HINDUS flocking to the temple to bring gifts for the gods was Simram, youngest son of the village pundit. He walked proudly, his body pulled to the very tallest an eight-year-old boy could attain. In his hands he carried his contribution for the sacrifice—a pineapple, a water coconut, some rice in a piece of brown paper. From under lowered lashes he eyed the chief goddess as he laid his gifts upon the altar. She was lavishly adorned with jewelry presented to her by wealthy worshipers so that she glittered and shone in a way that seemed marvelous to him.

Bells and cymbals clanged. Drums began to beat their hypnotic rhythm. Led by the priest, the people started to chant. Muscles began to twitch as the worshipers became more and more excited until finally in sheer madness some would writhe and leap into the air.

SIMRAM PRESSED CLOSE to his older brother. Beneath the thin white cloth which covered his brother's limbs, a muscle twitched slightly. Simram felt a tremor in his own body. He thrust his hand into his brother's.

"Don't be frightened, Ram. You'll be all right," his brother reassured.

A sudden loud crash on the cymbals startled Simram so that he shook even more violently. The drums began to throb faster. Simram's heart began to pound. The blood coursed into his head with such a rush that he could scarcely see his father who stood before the altar. Simram jumped to his feet in terror. He must find his mother.

HE TRIED TO PUSH through the crowd but it was no use. Everywhere people were leaping into the air or groveling on the floor. He stumbled against someone and a black arm, thin but amazingly strong, thrust him roughly aside so that he fell. Cowering among the bare feet that kicked and leaped about him, he prayed that the worship would stop, and that he would find his mother. He crept toward the temple wall and faintness overpowered him.

When at last his dazed eyes opened again, his mother and brother were bending over him. There was a pleased look on their faces.

"Only eight years old," his mother exulted, "and the spirits were so strong within him! Surely he will be a priest like his father."

His brother laughed shortly, and a sneer twisted his features.

"Not so long as he goes to that Christian school. Father wants Ram to be trained for a government job."

His mother's eyes glittered with anger.

"The boy shall be a pundit," she declared. "We'll have no more of that Christian training for him."

HER WORDS ROUSED SIMRAM to complete wakefulness. He struggled to his knees as he tried to form words of protest but his head throbbed painfully.

"I like school and my teacher," he

HINDU TRIAD OF GODS
Brahma, Vishnu and Siva

mumbled, but his mother paid no heed as she pulled him to his feet and led him toward home.

He brushed away some tears from his eyes. He would plead with his father.

But there was no need to plead with his father that night. After Simram had been sent to bed, his head still throbbing from the blow he had received during the festival worship, he heard his mother and father arguing heatedly, their voices rising so that Simram heard every word plainly.

"How can you, a pundit, let your own child be taught Christian ways?" his mother shrieked in fury. "He should be a priest like you, and like his brother will be."

"The lad doesn't want to be a priest."

"And what does a boy his age know?"

"Ram is wise for his age," his father defended. "Wiser than you know," he said with a heavy sigh.

RAM HEARD A CRASH and knew that in her rage his mother had thrown something again. He covered his ears, but could not shut out her angry words.

"You act as if being a pundit is something to be ashamed of," she cried in exasperation. "It's a position of honor and respect. It makes you somebody."

"It's also a position of responsibility, one for a man with a strong faith," Ram's father replied. "I'm not so sure that I—" His voice trailed off, and there was something of helplessness and doubt in it.

It made Ram begin to sob softly. He wondered why his father often seemed unhappy.

Ram fell asleep at last, but through the days that followed he never quite forgot the argument of that night. His father had his way, however. Ram continued at the Christian school until he was a slender young man. A few more weeks and he would be leaving, ready for that government job his father so ardently wished for him.

AS RAM WAS GATHERING UP his books and papers one afternoon, the teacher strolled over to him and sat down in a vacant seat nearby.

"You'll be leaving me soon, Ram, and I'm wondering about your future."

"You've trained me well, Catechist. I'll be a credit to you in my new job."

"It's not the job I'm thinking about," the Catechist said softly. "It would please me if, when you go out into the world, you went as a Christian. I wouldn't worry about you so much then, for you'd have something real to cling to when troubles come."

Tears sprang to Ram's eyes. He was angry and ashamed at his childishness. His voice was gruff when he answered.

"I haven't made up my mind yet."

"Why do you delay?" the Catechist asked kindly.

Ram continued to fuss with his books and papers. He could scarcely restrain himself from pouring out his troubled thoughts, confused and anguished as they were.

"I'll soon find a god that pleases me," he burst out. "We Hindus have so many."

"Which one do you think it should be?" the Catechist asked gravely.

Ram flung himself into his seat, and buried his head in his hands.

"I can't decide on one," he admitted bitterly.

"Then why not choose the one, true God? As it is now, you are neither Hindu nor Christian."

The Catechist leaned back in his seat, a far-off look in his eyes.

"Remember the day you brought an offering and placed it on the altar of the church? You were so small then you could scarcely reach high enough to place it there. You thought to bring it in secret as a sacrifice for something wrong you had done."

Ram smiled at the memory of the frightened little boy he had been that day.

"When you were fourteen you almost decided to become one of the young people being confirmed that year. Something held you back then. Something has held you back every year since then. What is it, Ram?"

Ram moved restlessly in the school seat that had grown too small for him.

"IF I'M TO EXCHANGE my Hindu gods for your Christian god I must be sure he's the right one. I don't want to worship just *another* god."

The Catechist reached over toward Ram's books and extracted a thin black one, placed carefully by Ram among the other books in such a way that it might escape the sharp eyes of his mother.

"This Bible holds the answer to what is troubling you, Ram. Read it. Study it with an open and honest mind. Then make your decision."

Ram fingered the book lovingly. Watching him, the Catechist smiled.

"Do you hesitate because of your father?"

There was no need for Ram to reply. The answer was in the grief which spread across his face.

The Catechist sighed heavily.

"Your father's a fine man. It won't be easy for you to tell him."

WHEN RAM WENT HOME he carried the thin black book on top of all the others. Standing before his parents he swallowed once or twice, trying to bring himself to speak to them about his decision to become a Christian. He could see that his mother was cross today and Simram feared her temper.

When someone knocked outside, his sigh of relief was almost audible. One of the women from the village stood at the door. She was very agitated.

Curious, Simram lingered near while his father talked to the woman. Her story was one that Simram had heard many times. Last week her cow had become sick. Then six of her fowls had died mysteriously. Yesterday her husband had become ill, and this morning the woman herself had been cut severely as she was chopping sugar cane. She showed the priest her leg, bandaged with a filthy blood-soaked rag.

There was terror in her face as she begged him to say who had put such a terrible curse upon her family. What must she do to stop them? she begged. The pundit looked thoughtful. He excused himself for a moment. When he returned he had a piece of paper on which he had written a few words. This he folded into a square of red cloth and handed to the woman.

She kissed his hand in gratitude. From her bosom she drew a cloth and extracted some silver coins which she extended to the priest. He frowned and she hastily brought forth three pieces of paper money which she pressed into his hand.

When she turned to go, he said, "Come to the temple tonight. Bring a he-goat and two fowls for a sacrifice."

As she scurried away, Simram came up

to his father. Something troubled him, and he wanted an explanation.

"What did you write on the paper?" he asked.

The pundit shrugged, but said nothing.

"Will it really stop the terrible things that have been happening to her?"

The priest looked keenly at Simram.

"You're full of strange questions today. What's in your mind?"

Simram avoided looking at his father as he answered, "I've been thinking about gods. About a new one. Jesus."

The pundit frowned. "That's not one of our gods. You've been forbidden to have anything to do with the Christian religion."

"But this Jesus is more powerful than all other gods," Simram dared to say. "My teacher—"

"Ha!" his father interrupted. "It's good you're almost through with school. Then we'll have an end to this Christian nonsense."

"I—I'd like to know more about Jesus." Simram kept his eyes on the ground.

His father sat down on the top step.

"What nonsense is this?" he demanded.

SIMRAM WENT UNWILLINGLY to the worship that night. He watched his elder brother prepare for the sacrifice at the altar. He saw Mrs. Seepersaud bring the he-goat and the two fowls. Simram himself brought an offering of coconuts, to lay at the feet of the goddess. This time he looked straight into her face and he did not like what he saw.

The drums began to beat and the cymbals to clang, but Simram was unmoved. Not until later did he begin to feel the blood pound in his veins as the hysteria mounted around him. Simram shut his eyes then and saw instead the altar of the Christian church. He saw the Catechist standing bowed in prayer, his face serene and calm. He saw the cross and remembered that his own sins were forgiven so there were no furious gods to appease. He need fear no enemies just as long as he loved and served Jesus.

Simram walked home slowly under the stars. He looked up at the sky, and marveled at the beauty that God had created. Surely, he thought, the god who made so beautiful an earth must himself be beautiful. And if he created such beauty for man, then surely he must love man. And if he loves man then he must love me too.

SIMRAM WAS NO LONGER AFRAID when he faced his parents that night and told them that he wished to become a follower of Jesus. His father stared in stunned disbelief. "Have you then found a way?" he murmured as if to himself.

"You'll *never* become a hated Christian!" his mother cried after her first gasp of astonishment. "You're Madrasee born and you'll not disgrace us before the whole village."

Her face was contorted with rage. Catching up the sharp cutlass with which she harvested cane, she started toward her son. Simram watched her in terror, but he did not move. He had read of Christian martyrs and in his youthful ardor would gladly have become one of them.

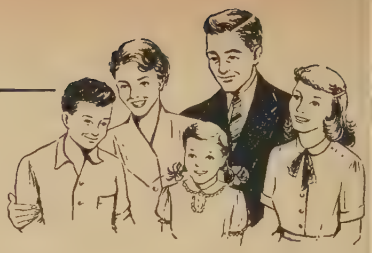
But the pundit stepped swiftly between them. "Hold!" he commanded. "He's our son, and I would have no harm come to him."

Simram's boyish chin trembled. He wanted to throw himself at his father's feet and cry out, "Come with me. I have found the way."

But his father had already turned toward his wife with a gesture of resignation. There was a strange tone of yearning in his voice as he spoke.

"Whichsoever road he wants to walk, let him go in peace."

FIVE MAKE A FAMILY



SURFACES

I WAS ALMOST SURE I heard light footsteps in the upstairs hall, but I ignored them. Pete or Susie was probably prowling around. The less attention I paid the faster things would settle down.

Karen had gone with Dan to the Ash Wednesday service. Marilyn Mawson who usually "sits" for us was going to the service herself and I hadn't been able to get anyone else. To be strictly honest, I hadn't tried very hard, as Susie had a little sniffle and I wanted to keep an eye on her.

"Aren't they back yet?" Pete's stage whisper came from the stairs. He made a perfect picture, leaning over the rail. My heart did a quick flipflop of love and gratitude. I suppose every mother feels that her children are the most wonderful that God ever made but I'm sure of it —at times.

"Back yet? Why, they only left a few minutes ago."

"Minutes? Seems more like hours!"

"If you're trying to stay awake till they come home, you have a long wait ahead of you. Better forget about the church-goers and be a sleep-goer yourself."

"Susie's a sleep-goer."

"Then she'll have extra bright eyes in the morning, I guess. Nothing like plenty of sleep to make the morning look bright and beautiful."

HE RAISED his eyebrows in an expression so much like Dan I nearly laughed aloud. Then he laughed, too. "Goodnight," he said and streaked up the steps two at a time.

"Sometime you're going to hit your chin with your knees, doing that," I teased.

When I had heard him safely back in bed, I picked up my sewing again. The "sister dresses" I'm making for Karen and Susie have a lot of hand work on them which is nice to pick up in the evening.

As I worked I fell to wondering whether Mrs. Schmidt had secured enough women from our congregation to act as ushers at the World Day of Prayer service. The committee decided that this year, instead of having the women of the local church do all the ushering, it would be nice to have representatives from all the churches to help greet their own members and make them feel welcome.

THAT SERVICE is one of the high spots of the year for me. I remember so vividly a lot of the individual services back over the years and always there is the happy feeling of doing as Jesus wants and being together wherever we can.

I often wonder what other people are thinking under their matter-of-fact appearance. No one who looks at me at one of these services would know that inside I am all choked up with as queer a mixture of emotions as you're likely to find anywhere. At least I do my best to keep them from guessing. And I imagine a good many other people are doing the

same thing—keeping a calm and serene expression when inwardly they'd like to carry on like "holy rollers."

But what a good thing that is! My unfortunate sense of humor began to picture Mrs. Ittel and Florrie Buch and Eloise Clinefoose waving their arms and shrieking. No, I guess our conventional self-control is a good thing in the long run.

THE TIME PASSES quickly when you are sewing and thinking. I could hardly believe it when the door flew open and Karen bounced in.

"Mother! SHE was there and smiled at me just as friendly!"

"That's nice. But who is 'SHE'?"

"You know! Mrs. Danzig. She was nice as pie when we went to her house, but I thought she was just pretending on account of Miss Sandra told her we wanted to explain and say we were sorry. I guess she meant it after all."

WHILE SHE WAS talking, Dan had come in, dropped a kiss on my hair and hung up his coat and hat. He turned from the closet. "I don't think I quite understood what it was you explained. That you didn't like her for a teacher and tried to act as ornery as you all knew how?"

"Daddy! Of course not! No, after we talked it over with Miss Sandra, we saw that the whole morning went wrong because we didn't understand that she wasn't used to boys and girls who really want to learn and are used to going after the lesson themselves and not just doing exactly what the teacher says. So we figured out the best thing was to tell her just that."

"You told her you were sorry she didn't understand? That was tactful."

"Oh, Daddy, you're just trying to tease! We said we were sorry we didn't understand how she was used to running a class. We asked her to forgive us for being so horrid and we asked her to come again some time when Miss Sandra was there so we could show her we didn't act like that all the time."

"Miss Sandra do all that explaining?"

"Barbara Lightman did. We voted for her because she expresses herself best. I came in second, but Barbara is really super. When she tells about something, you're really with it."

I remembered Sandra's admonition to soft-pedal the incident at home. "How was the service?"

"Good attendance," said Dan. "And the pastor had a fine sermon. If we all take it to heart, Lent ought to mean something very important in our congregation this year."

"He had a wonderful text," Karen put in. "He kept repeating it and every time it sent shivers up my spine. 'Rend your heart and not your garments.' Don't you love it?"

"Why, —" I was a little puzzled. "I suppose it means we should all be sincere. And that is certainly wonderful."

"I mean the words. I can see the neatest pictures—a lion and a big gory heart and—"

"And I can see a charming little girl on her way to bed."

"Rending her heart all the way up the stairs?"

"Go along, sleepyhead. You're all wound up and beginning to splatter."

SHE LAUGHED and started upstairs, repeating the words as she went, in deeper and deeper tones. "Wouldn't think she got much out of that service," commented Dan. "But you can't always tell by the surface can you?"

"Let's hope you didn't intend that pun! But I agree with you. Appearances can be deceiving."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read MATTHEW 6:9-15

WHAT HAS HAPPENED to the Lord's Prayer in the Revised Standard Version? Likely most of us will say, "There's not as much change as I expected." Because this is direct address to God, the ancient pronouns are used, as in all such cases. So we continue to pray *"thy* name," *"thy* kingdom," and *"thy* will," not "your."

The chief "difference" for some of us is not a difference really. The new version has retained the King James' "debts" and "debtors" instead of using our familiar "trespass" and "those who trespass against us."

We have been saying "trespass" because the English liturgists took it thus from the Tyndale translation of 1525 and did not change it after 1611 when the King James Version appeared. Many Protestant Christians, though, have already been praying "forgive us our debts as we forgive our debtors." They will note only one thing new in this petition. The past tense is used instead of the present in the latter half.

THIS SUBJECT becomes more complex when we notice the use of "trespasses" in verses 14 and 15 of the RSV, after the use of "debts" in verse 12. Again, when we compare the Lord's Prayer passages in the two versions of Luke we are puzzled, for they read as follows:

KJV: "And forgive us our sins; for we also forgive everyone who is indebted to us."

(King James Version)

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses your heavenly Father will also forgive you:

But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

(Revised Standard Version)

Pray then like this: Our Father who art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done, On earth as it is in heaven.

Give us this day our daily bread;

And forgive us our debts, As we also have forgiven our debtors;

And lead us not into temptation, But deliver us from evil.

For if you forgive men their trespasses your heavenly Father also will forgive you but if you do not forgive men their trespasses neither will your Father forgive your trespasses.

RSV: "And forgive us our sins, for we ourselves forgive everyone who is indebted to us."

There is a very simple solution to all this seeming confusion. Three different Greek words are employed, all of them meaning or suggesting sins. One deals with obligations, what we owe. That is rightly translated "debts." Another Greek word means "a fall beside or near something." This suggests deviation, lapse, or misdeed. The third word is "a missing of the mark," the word typically translated "sin."

Personal Problem Clinic

Lost confidence

QUESTION: Herb is 17. He is weighed down with worry. He believes he can never become a success– he has told me so a half dozen times. He won't undertake anything that calls for much effort. My mother, who lives with us, has told him again and again that he is just like his father, whom she rates as a ne'er-do-well. She repeats that he will never amount to anything. I think too he is much like his father, but I am trying to give him every possible advantage. I am anxious for him to have opportunities which his father never had, but my husband is opposed to spending money on what he calls "the frills of life."

When Herb is away from home you wouldn't think he is afraid of anything. He appears as a nonchalant, self-confident person. The fellows and girls seem to think he has lots of nerve. He boasts, or complains, that the girls are after him, but I doubt whether that is true.

He seems to be one kind of person under some conditions and something else under others. He has me worried.

REPLY: Is it any wonder that the boy is so poorly oriented and has so little self-confidence when his mother and grandmother believe he has little future and are pounding that idea into him? He is being undermined at home.

Your attempts to furnish him luxuries and knickknacks, without anything more substantial, are poor substitutes for what he really needs. Herb is largely the victim of his family, though there may be other influences which add to his handicap. His apparent assertiveness on the outside and his bragging are probably only his pathetic efforts to combat himself and to impress others—mere whistling in the dark.

He is in need of help to discover his real capacities and his deep desires for the future. He needs more appreciation at home—less carping and more recognition of his virtues and possibilities, whether large or small. You and your husband should talk this matter over thoroughly, apart from your mother, and reach an understanding about how to help your son to find himself. Both of you should try to see the boy's real possibilities, and approach him hopefully.

Odious comparison

QUESTION: My husband is forever comparing me with his mother and one of his aunts. I always come out on the wrong end of the comparisons. One or the other always rates above me—a better cook, housekeeper, or purchaser. This has been going on for some time, and whenever I mention it Joe flies off the handle. What can I do?

REPLY: Argument will accomplish nothing, but a nice quiet talk may work wonders. Confess any shortcomings. Express your eagerness to be proficient in your major functions as wife and homemaker. Don't be afraid to speak kindly of the in-laws and give them credit. It would be good for you to go so far as to have talks with Joe's mother and aunt and ask for their suggestions. That would also provide an excellent opportunity to explain your problem and ask their help toward changing Joe's outlook as it affects you. In the meanwhile go as far as possible toward making all relations with your husband most pleasant.

Confidential

QUESTION: Are all letters of inquiry to "Personal Problems Clinic" treated as strictly confidential?

REPLY: Completely so. Most letters get a reply by mail before the question is written up for publication. I wish all of my correspondents would give their names and addresses, as most of them do. Some inquiries, now impossible of answer, could be answered.

—EARL S. RUDISILL

Preaching During An Earthquake

Communicating the Gospel. By Halford E. Luccock. Harper. 183 pages. $2.50.

In these latest Lyman Beecher lectures, a beloved teacher of preachers writes with mature insight of the opportunities and pitfalls of contemporary preaching. For Halford Luccock heralding the Highest is always momentous business. He sees it beset by the inescapable problem of "communicating the Gospel," getting the meaningful message through to men where they live, in an age deafeningly clamorous with "A Babel of Tongues."

The six chapters of this twentieth book by Dr. Luccock are consistently, robustly evangelical. There isn't a dull line in the whole book!

The author has a penetratingly pertinent word for preachers enamoured of "reputation," at the expense of essential vocation and faithful stewardship, and for clever, self-reliant pulpiteers whose tragedy is that they do not transmit the Truth. Committees questing for God's man for their pulpits will also find here some salty, salutary counsel.

The author calls for "theological preaching with a dimension of depth," with rootage in "the Faith once delivered . . ." There is a gratifyingly strong stress on the definite article, and an equally welcome accent on the relevance of the Faith to all of life in our troubled here and now. The indispensables of pastoral concern—visiting and counseling—are urgently commended.

Dr. Luccock reminds us that "He opened the Book . . ." One of his chapters bears this title and is an admonition to every preacher, "Go, and do thou likewise." The freshness and authority of preaching depend on biblical rootage. The Bible is always "the primary source," but it is so, "only because it is the source of our knowledge of Jesus Christ."

A chapter on "The Preacher as Craftsman" is chock full of seasoned advice with some choice Luccockian observations on "Gimmicks" and ". . . a little museum of sermonic models . . ." containing: "the rocking horse sermon," "the mocking bird sermon," "the Christmas tree sermon," "the Smorgasbord sermon," and so forth.

As Dr. Luccock puts it graphically in his final chapter, we are "Preaching during an Earthquake." He underscores the urgency of it, the quite grim (and quite glorious) responsibility of the preacher of the Good News, and the unexampled opportunity for vital witness in a world "electric with the ominous." Few men in our time could have developed this theme in such stimulating memorable fashion.

Philadelphia WILLIAM O. MOYER

For Lenten Devotions

The Cross Is the Key. A book about the Cross for Plain and Thoughtful People. By Clifford Ansgar Nelson. Augustana Book Concern. 191 pages. $2.50.

This book has an "altar, a fireplace, and a door," indeed, many doors—and what is more, it has many keys and above all, the supreme key, which is the cross. The cross is the key to the mystery of God's nature, the misery and grandeur of man, the Christian meaning of life, the vast realm of suffering, the kingdom of God, the future of this world and the hopes and dreams of citizens of all nations.

The writer does not only survey the wondrous cross on which the Prince of glory died but also the expansive realms of human life, its interwoven problems and the many intellectual attempts to open the doors of knowledge with little, self-made keys. Only one key fits the nature of God and man. It is the cross of Jesus. The cross sheds light on life with all its mysteries and dark places. It reveals the heart of God and the heart of man.

This volume is excellent for Lenten reading. It may be used as devotional material by pastors and laymen. It may very profitably be used as a guide in Bible class dis-

cussions. Its interpretations are conservative and based on sound Biblical foundations.

Brooklyn, N. Y. F. W. OTTEN

Unconventional Lenten Book

Think on These Things. By John Ellis Large. Harper. 128 pages. $1.75.

This is an unconventional book for Lent. You are hardly surprised when you find its author saying that when people ask him for a Lenten reading list, he always includes *The New Yorker* magazine among his suggestions. He feels that the provocative and unconventional approach of such a magazine may do for jaded brains what a plow does for well-trodden soil—make new furrows, and let in light and air.

If you are looking for the familiar and well-worn themes of Lenten devotional "literature," *Think on These Things* is not for you. If you feel that the world is often too much with you, as many moderns do, and if you want spiritual guidance which, though breezy at times, is fresh with the winds of the Spirit, this is meant for you.

The author begins by pointing out that what makes our age the "Age of Anxiety" is that we are conditioned by TV, advertising, and all the baubles of our sensate culture. Three paths to faith are indicated, but with the insistence that such faith must be faith spelled with a capital, not a small letter, that is, Christian faith nourished within Christian fellowship. With such faith the seeker finds power to achieve mastery over things, serenity in trouble, and the ultimate affirmation which Easter celebrates.

The wine is old—just the bottle is new.

Minneapolis, Minn. JOHN W. RILLING

Road to Rome

To See Peter. By Richard Baumann. Translated by John M. Oesterreicher. David McKay. 192 pages. $3.

A book by a pastor of the Evangelical Lutheran Church in Wuerttemberg describes a visit to Rome during the Holy Year. It has been translated by a Roman Catholic priest, with the consent of his bishop.

A lot of people will not like this book. Some will try to identify it with the so-called "high-church movement" which is pervading so much of Protestantism. Nevertheless it is an important book. It speaks for many faithful Christians who, lamenting the deplorable division of Christendom, recognize that the ecumenical movement is not complete in its activity without Rome.

In 1950, taking "advantage of the only way to leave Germany," Pastor Baumann joined a Catholic pilgrimage to Italy. This is the story of that trip. Pastor Baumann has obviously been thinking about the things he describes for quite some time. In St. Peter's square or the catacombs of Domitilla, he investigates those features of the Roman Church that most Lutherans find objectionable. He considers the invocation of saints, the rosary with its Hail Mary, penance, the mass, the sign of the cross, indulgences, the papacy with all of its implications of infallibility, relics, and purgatory.

Some will be disturbed that the author does not answer conclusively all of the arguments of the Roman claim, but this is not a book for those who want to be settled in their faith. This is not a book of answers; it is a book of questions. One must not get the idea that Pastor Baumann is "swimming the Tiber." In one of the sections on the Mass, Pastor Baumann writes: "Let us praise God the holy and merciful for having made Luther's attack on the church the occasion to re-express with biblical clarity the doctrines of worship and the ministry." There is still the devotion to the truth of the Gospel in this work, but there is also the burning desire that all may be one. The translator's notes in the appendix, however, seem to dispel some of the charity in which the book was written.

To be sure, many are alarmed by what they see to be the growing encroachment of the Roman Church upon the life of the American people. There are many others who feel the need for a study of the differences which separate us from the Church of Rome. This little book is one man's review of the situation. EDGAR S. BROWN, JR.

Pottstown, Pa.

OVERSEAS

FINLAND: Helsinki: Feb. 10.—CHRISTIAN YOUTH WORK seems to be constantly under discussion here. At a conference recently held by church youth workers in Helsinki, it was stated that—because there is nowadays no great political or nationalistic enthusiasm among Finnish youth—there may be more room for thinking of spiritual things. Thus, from the church's viewpoint, the situation is better than before the war.

This is probably true. In fact, it has been true for at least 10 years—since the war against the Soviet Union ended in 1944. The depressing peace treaty tended to perpetuate the mental vacuum which especially the youth felt, and at the same time give more room for the spiritual revival that was spreading in Finland from about 1943.

Long before this, the Lutheran Church of Finland had taken over the greatest part of Christian youth work in the country, first started by some independent organizations. In 1930 the first youth pastor was named, and in the 1930's parish youth workers (women with the same university degree as the pastors), too. Parish summer homes for youth were established. There were also the Christian "people's high schools."

BUT CHRISTIAN YOUTH work took several new and remarkable steps in the 1940's. To these belong, for instance, weekend meetings for high-school students. Arranged by the Student Christian Federation (assisted by university students, high-school teachers, and local pastors) dozens have been held since 1946. Thousands of young people have spent intensive two-day periods studying and discussing spiritual things.

The same organization, always working in close association with the church, has also started confirmation-school camps in the summer, and many parishes have followed the example. Large youth meetings in the cities have often attracted thousands.

Although church youth work has lost some of the momentum of its best years, it is still the liveliest part of the work of most city parishes. In the changing circumstance this work is constantly trying to find its way

This can easily be seen in a few Helsink churches. In one, classical record music i played, and in another the pietistic type o meetings are held. The third is trying stud groups, or skating parties, or even basketba matches with Communist youth groups (t convert them, of course!). One church i doing all of these, in addition to things lik Bible study groups. Yet, with all its variety there is a common purpose underlying thi Helsinki youth work: to emphasize persona faith and life in Christ as active members o the church.

IN CONTRAST WITH all this, a pastor fro the country made quite a different type o suggestion for youth work in the Januar issue of a church periodical.

To explain what he means, he gives a example. Two years ago a boys' summe camp was to be arranged in his parish b the local government, church, factories, an athletic clubs. It was suggested that the loca government send to the camp 60 boys, th church 40, the factories 50, and both athleti clubs 20. Expenses would be paid by thes institutions according to the figures. Th pastor had to explain that there was a sma error in calculation: all the 190 boys wer members of the state church, and also livin in the local government area. Thus, the ex penses should be divided between the loca church and the local government, while th others should also take care of the trainin of the boys.

On this basis he suggests that an idea situation for city as well as country yout would be that all the youth organization should feel their duty is to give Christia education. This education should be give by the local church youth workers, wh ought not to work only among their ow groups but mainly in these other organiza tions. Active parish youth again should o ganize and lead the actual Christian yout work.

Among the Finnish youth workers, th pastor certainly is an extremist, and one ca feel sure his ideas will probably never b followed. —LEONA WALLENIUS

STORE AT STATE AND MADISON
Illinois Synod and ULC Board of Publication shared in ceremony

ILLINOIS

New Lutheran Store Dedicated in Chicago

SERVICES OF DEDICATION were held Jan. 25 for the new United Lutheran Publication House store recently opened in the heart of Chicago's "Loop" at State and Madison Sts. The Publication House branch had been located north of the downtown area for the last 32 years.

HOLY TRINITY CHURCH, Elgin, recently dedicated a completely redecorated and refurnished sanctuary in connection with its 50th anniversary. Speaker was ULCA Secretary F. Eppling Reinartz.

TWENTY-EIGHT MEN recently gave 700 hours of volunteer labor in redecorating the chancel, and painting the outside of Unity Church, St. Louis.

LUTHER MEMORIAL CHURCH, Springfield (Illinois Synod), recently gave several gifts to St. John's Church, Springfield (Wartburg Synod), which is now remodeling its church edifice. These gifts were given in appreciation for the help which St. John's gave to Luther Memorial in its organization and development several years ago.

WICKER PARK CHURCH, Chicago, oldest Lutheran parish in Chicago, is laying plans now for the celebration of its silver jubilee, from May to December of this year.

MIDWEST

Gideons Refused Permit to Distribute Bibles in Lincoln

THE GIDEONS may no longer give New Testaments to pupils in the Lincoln, Nebr., schools, because of a complaint that the New Testament is a "sectarian" book. Children may have their parents request the New Testament, but the Gideons will have to send it to the parents. It cannot be handed out by teachers in public schools.

THREE WOMEN'S GROUPS of First St. Paul's in Hastings, the Rev. Paul deFreese pastor, have decided to unite in one Women of the Church organization. The WMS, the "True Blue Missionary Society" and the Ladies' Aid all have many years of existence, and each had its own loyalties. They

have now become one society.

GOVERNOR CROSBY of Nebraska has come up with a plan to resolve the problem of unfair tax burdens, called "Operation Honesty." He believes many persons fail to list all their possessions in the personal property tax returns at a fair value. It is estimated that only about half of the business merchandise in the state was assessed at all last year. Two counties had 61,863 head of livestock, but reported no hay or grain whatsoever! The governor believes that because "in Nebraska we have the finest people in the world—" Operation Honesty will work. Churches are called upon to support this plan for honesty.

ST. MATTHEW'S CHURCH, Pleasant Valley, a congregation of only 50 members, recently voted to have services every Sunday, instead of every other week. The Rev. Harlan Brei, Scribner, supplies the congregation. St. John's, Ridgley, is also served by Pastor Brei.

AMES-SCHUYLER parish, the Rev. Roy Wingate pastor, has taken on a student assistant this year. The Schuyler congregation increased its membership 40 per cent last year, and now holds two Sunday morning services.

FIRST LUTHERAN, Syracuse, the Rev. R. M. Sauberzweig pastor, rebuilt its church steeple, adding a cross, which can be seen from a great distance. The narthex of the church was remodeled.

MISSISSIPPI

All Bills Paid in Mississippi

By HAROLD A. WOLFF

JACKSON: Trinity Church, Jackson, by paying its benevolence quota 150 per cent, enabled the Mississippi Synod to oversubscribe its apportionment.

Among the 11 congregations of the synod, Providence and Luther Chapel churches in the Burns parish met synodical benevolence quotas 100 per cent for the first time. St. John's, Louisville, also oversubscribed its quota, and Betheden, as usual, paid 100 per cent. For the first time in years, synod has been able to pay all outstanding bills and have a little surplus.

The Rev. E. A. W. Mueller, director rural church work of the National Luthera Council, will speak at a banquet of t Mississippi Christian Community Fellowsh and participate in the program of the cou cil during Farm and Home Week at Miss sippi State College in July. Dr. Mueller pla to co-ordinate his work with the work the state committee interested in the rur church. The Fellowship is planning a "shor course workshop" in Tupelo this mont Mississippi registration in the Town ar Country Development Program is the hig est of any of the 13 Southern states. Methodist church of 32 members at Egy Miss., won the $1,000 award as the Rur Church of the Year for the Southern state after winning a similar award in Mississip

Synod lost the services of Pastor Paul Kirsons, who has had to take a leave absence for reasons of health.

NEBRASKA

Clothing Appeal Results in 91,000 lbs.

By PAUL WIEGMAN

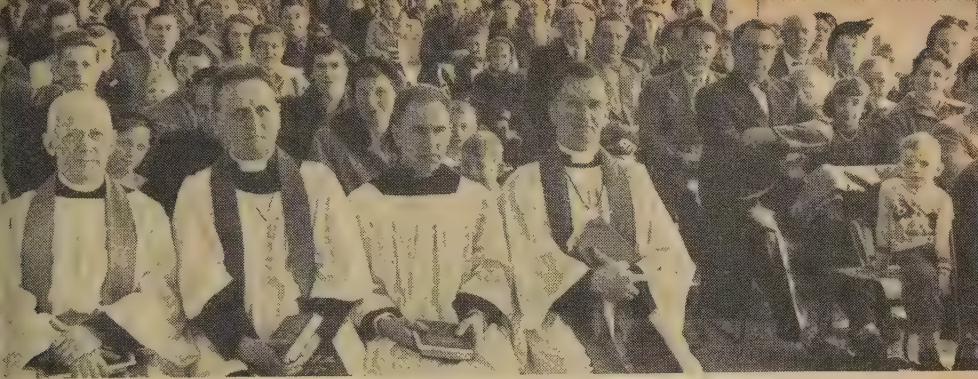
A REPORT on the response to the 195 overseas relief clothing appeal indicate that the results far exceeded in total ton nage those of three previous years. Mor than 91,000 pounds were contribute from four general locations over the stat of Nebraska and in Iowa.

Two large truckloads brought a total o more than 22,000 pounds from up and dow the great Platte and Republican river val leys of central Nebraska. This was almos 25 per cent of the entire ingathering.

Omaha and Council Bluffs congregation accounted for almost another 25 per cen of the total tonnage, with 21,805 pounds.

Through the efforts of the Lutheran Me of Lincoln, the capital city's churches sen 6,650 pounds.

From scattered points, principally in Ne braska and western Iowa, came the balanc of the 45½-ton week-end ingathering. Con



NEWEST ULC congregation at Hamilton, Ontario, is shown here as it assembled on Sunday, anuary 17, for organization as Transfiguration Evangelical Lutheran Church. Clergymen in foreround are (from left): Dr. A. M. Knudsen, of the Board of American Missions; the Rev. G. F.)urst, Waterloo College professor; Norman L. Lange, Waterloo seminarian, and the Rev. A. J.)atars, mission developer under whose leadership the new congregation was organized

regations in numerous localities pooled heir efforts and engaged trucks to bring he gifts to Omaha.

OUR REDEEMER CHURCH, Omaha, started he New Year with 42 in attendance at their veekday church school. Parents encourage heir children to attend the school every Vednesday from 3:45 to 4:45. At the pres-nt time the Sunday school has 38 officers nd teachers who are responsible for the Christian instruction of the youth.

SYNOD WAS represented at the Conference of Parish Education Representatives in Cin-innati, Ohio, Jan. 20 and 21 by Dr. T. J. C. Schuldt, president, and the Rev. Paul Wieg-nan, chairman of the synodical committee.

AT ST. PAUL'S CHURCH, Falls City, the opular Family Sunday night programs be-gun last fall will be continued for the re-nainder of the winter months.

A LARGE NUMBER of pastors, professors, tudents, and lay people were on hand on an. 25 and 26 at Salem Church, Fremont, o hear Dr. T. A. Kantonen, of Hamma Divinity School, Springfield, Ohio, lecture on the subject "The Christian Hope," the Knubel-Miller lecture for 1954.

"THERE IS NO antagonism toward Chris-ianity in Japan. At least, we don't notice t or feel it," said Miss Helene Harder, mis-sionary to Japan, while speaking in First Church, Allen, Feb. 1. Miss Harder also said since the U.S. occupation has with-drawn many Japanese people are returning to their former Shinto worship. She appealed for more American support for work in Japan.

NEW JERSEY

Jersey Group Hears Report on Germany

By RALPH I. SHOCKEY

TRENTON: "An average of 1,500 refugees a week entered West Berlin during 1953, and 41 per cent of them were under 21 years of age," reported Dr. Stewart W. Her-man in an address at the First Presbyterian Church, Haddonfield, Feb. 3. Dr. Herman noted that most refugees had fled to the West Zone so they can go to school and be-cause they are unwilling to abandon Chris-tian convictions.

"There is some hope at present," asserted Dr. Herman "for the Russians are permitting the church to conduct classes in religion after the school day. When the zone was first occupied, classes in religious education in public schools had been forbidden."

A PRE-LENTEN RETREAT FOR Southern Conference pastors was held in St. Paul's Church, Mt. Holly, Mar. 1. The Rev. Wil-liam O. Moyer, pastor of Holy Communion

"FIRST FRUITS" of an intensive evangelism emphasis in the Tacoma-Seattle (Wash.) area la October, were these 20 adult members who joined Redeemer (mission) Church—making it t largest single increase in the history of the eight-year-old mission. Pastor Louis Piehl is at rig

NEW JERSEY . . .

Church, Philadelphia, spoke. . . . Dr. Martin Heinecken, professor at Mt. Airy Seminary, addressed delegates of the Central Conference at a pre-Lenten retreat in the First Hungarian Church, New Brunswick, Feb. 23. . . . Mr. Zeb B. Trexler, associate secretary for stewardship in the United Lutheran Church, spoke on the current challenges of the church in St. Mark's Church, Hackensack, Feb. 7.

The new church-school benevolence program at Redeemer Church, Dumont, includes two projects: partial support of the Rev. Zolton Anthony, synodical pastor serving the mission field in Argentina, and a scholarship for a boy or girl desiring to attend Konnarock School in Southwestern Virginia.

More than 15,000 pounds of clothing for overseas relief were collected by the Lutheran Pastoral Association of Hudson County during a recent drive. The association also purchased books for Wagner College. . . . Three hundred people attended the 45th anniversary of the St. John's Brotherhood, Union City, recently. State Senator James Murray and Dr. Harold Hass challenged the men to earnest Christian living as an answer to the critical problems of our times.

"Ministry of Property" is a new term used in reference to the responsibility of councilmen in Grace Church, River Edge. Pastor Vinton McClellan has applied the same te to the printing and publicity committee. . $300 is being collected by the St. Luk Missionary Society in West Collingswood, establish a St. Luke's Chapel in India. . Grace Church, Trenton, is in the process a renovation program for the church a parsonage.

The Gloucester School system honored t Rev. Edgar Crouthamel upon his retireme after 19 years as teacher in the langua department on Jan. 25. . . . Councilmen the Trenton area heard Dr. Henry Bagg president of Mt. Airy Seminary, at a dinn on Feb. 5 in Bethel Church.

New Jersey's Luther League presider Betty Fenner, gave an illustrated talk c "How the ULCA Works" to educationa missionary, and life service secretaries fro the eight districts at a meeting in Trini Church, Trenton, Jan. 10.

The Rev. Stover Crouthamel, pastor St. Bartholomew's Church, Trenton, for t past 15 years, has accepted a call to Chri Church, Paramus, Mar. 2. A new educ tional building was built during his pa torate. . . . Mr. Victor Rodrigues, Puer Rican student at Mt. Airy, spoke at Luther League Missionary Rally in Ou Savior Church, Haddonfield.

The Rev. and Mrs. David S. Hafer, we memorialized by the Luther League of S James' Church, Phillipsburg, with a pair c candlesticks. Other gifts presented to th

hurch on Jan. 24 included an amplification ystem by Mr. and Mrs. Harry Hamlen. Ap-ointments for the altar were given to the hurch.

ENNSYLVANIA

WA Appeal Starts

By ROBERT G. SANDER

JOHNSTOWN: Appeal for the 1954 Lu-heran World Action fund got underway in he Allegheny Conference this month when he area was divided along county lines and our directors chosen to lead in the effort. he Conference is assigned a $38,236 goal. n 1953 the amount given was $38,785.

In Bedford and Huntingdon counties the WA director is to be the Rev. Carroll S. udisill. The Rev. Robert L. Lang is direc-or in Blair and Clearfield counties, the Rev. oy L. Yund in Somerset county, and the ev. Robert G. Sander in Cambria county. ast year, with the area divided in three istricts, the Somerset-Cambria district con-ibuted $21,046.

A FOUR-MONTH SEASON is planned for the ummer at Camp Sequanota, near Jenners-own. Junior boys arrive June 14, and other outh groups will follow at weekly intervals hrough Aug. 29. A women's retreat is cheduled at the camp Sept. 10-11, and a en's retreat Sept. 17-19. Sequanota re-ceived a $5,000 bequest from Robert J. hafer for development of a picnic area.

A $50,000 bequest from Mr. Shafer, of irst Church, Johnstown, has been made to e Allegheny Lutheran Home for construc-on of an infirmary.

INITIAL MEETINGS of conference commit-es on Christian education and social mis-ons were held in First Church, Altoona, eb. 9. The Rev. Roderic N. Senft, Jenners-wn, was chairman of the committee on lucation. Organization of the committee on cial missions included Mrs. Alice S. Caw-y, Bedford, chairman; Dr. Luke H. Rhoads, ollidaysburg, vice-chairman; the Rev. H. e Hebel, Karthus, secretary.

During Boy Scout Week many churches the Conference gave recognition to the outing program. In Trinity Church, Bed-

Judd will address Philadelphians

WALTER H. JUDD
Congressman coming to Lutheran meeting

A FORMER MEDICAL MISSIONARY *in* China, who is now a Minnesota representative in the U.S. Congress, will speak at the annual Lutheran Church School Workers' Conference in Philadelphia Mar. 6. Conference sessions will be at Mitten Hall, Temple University.

A dozen clergymen and laymen having specialized knowledge regarding parish education will conduct departmental study groups. The conference is arranged by the Lutheran Sunday School Superintendents' Association of the Philadelphia area.

---

ford, two Life Scouts, Edward E. Seager and Robert Yeats, received the "Pro Deo et Patria" award Feb. 7.

St. James' Church, Altoona, affiliated with the Pittsburgh Synod for almost a century, was received as a member congregation of the Central Synod Jan. 1. Synodical President Dwight F. Putman spoke at a get-acquainted Sunday and service of Holy Communion on Jan. 24.

A $48,000 improvement program has been completed by Trinity Church, Juniata, Altoona. A thorough overhauling, from installing a gas furnace in the basement to putting on a new roof, was accomplished. A service of rededication was held Jan. 10.

PA., JOHNSTOWN . . .

Dr. George H. Berkheimer was guest speaker. Included in the improvement program was installation of a new pipe organ. Dedication was Feb. 14, with a recital by Prof. Russell Wichmann, of Pennsylvania College for Women in Pittsburgh. The Rev. Robert L. Lang, Jr., is pastor.

On his 93rd birthday, Fourth Church in Altoona honored Daniel Sheets who taught 55 years in the church school. . . . Recogni-

VISIT MESSIAH'S

Great New Church
For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)

SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

Historical St. John's

81 Christopher Street

"The Lutheran Church in Greenwich Village" extends a warm welcome to visitors in New York City

Sunday School 9:30 A.M.
Worship Service 11 A.M.
Fred P. Eckhardt, Pastor

IN MIAMI

St. Paul's
Lutheran Church

3360 W. Flagler St., Miami, Florida

Carsten H. Ludder, Pastor

Sunday Worship 9:30 and 11:00 A.M.

Sunday School 9:30 A.M.

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

200 S. W. Eighth Avenue
Miami, Florida

CHARLES J. HARRIS, Pastor

Holy Communion Monthly—First Sunday—8:30 A.M.
The Service 11:00 A.M.

" . . . where sin and pain find healing"

tion was given Dr. I. Hess Wagner at service on Feb. 7 in Trinity Church, Som set, where he has been pastor for 45 yea

PENNSYLVANIA

Preaching Mission Planne

By ERNEST J. HOH

LANCASTER: The big news in Lancaster the preaching mission planned for M 16-23. Practically every church in the La caster Conference will participate. Th will be services Monday to Thursday in ea parish, with approximately 35 minist coming to Lancaster from South Caroli New York, Ohio and other states as "missioners" or guest preachers.

All church families will be visited duri the previous week. Prospective members w be called upon during the mission. Minist and missioners will meet daily for devotio and Bible study at Emmanuel Church a for a daily fellowship luncheon at noo There will be evening dinners for the eva gelistic visitors in each church where t missioner will "train" laymen in their ta

The program will be directed by the Re Clifton Weihe of the ULC Board of Soc Missions. Several staff members will ass during the week. It will be the first tim such a preaching mission has been unde taken in so large a number of ULC church

The aim will be deepening spiritual li of the congregations, increase of devotio in addition to winning new members for t churches and Sunday schools. The organiz tions are expected to develop participation the year-round program of evangelism to set up. The Rev. James Harrison of La caster and the Rev. Charles Schlitzer Columbia are local leaders in this mov ment.

NEW BUILDING PROGRAMS in Lancast County are progressing in an unusual ma ner. Some buildings are under constructio Others, like St. Paul's, Millersville, are bei dedicated. Some congregations are bu raising funds for building in the near futur January 31 was the date of dedication of th educational unit at St. Paul's, adding ov 1,700 square feet of floor space.

Churchmen Honor Greever

outh Carolina Synod had $406,000 lenevolence Total in 1953

By WYNNE C. BOLIEK

COLUMBIA: The former secretary of the United Lutheran Church, Dr. W. H. Greever, was guest of honor at a Lutheran Laymen's Movement dinner in Columbia on Jan. 17. Dr. Greever, now 83 years old, was ULC secretary from 1932 to 1946. Tribute was paid to the retired church leader by Dr. Clarence C. Stoughton of Wittenberg College.

"It was Dr. Greever who gave the Laymen's Movement its definition of stewardship which is now known throughout the Christian world," said Dr. Stoughton. "Stewardship," according to the Greever definition, "is the practice of the Christian religion."

Dr. Greever "believed that all men are alike before God, and that all men should worship God and do His work," said Dr. Stoughton. This key principle has motivated the Laymen's Movement in taking the lead in developing a willingness for sacrificial giving among United Lutherans. "Dr. Greever firmly believes that God calls all men to glorify Him in whatever we do," Dr. Stoughton said. "He believes that stewardship is God's work—a partnership of man and God."

Twenty-five Laymen's Movement executive committee members attended the semi-annual meeting in Columbia. Also present were South Carolina LLM members. United Lutheran Church offerings went up from $27 million in 1945 to $65 million in 1953, said Henry Endress, LLM executive director. The laymen's group, which has 1,466 members, contributed $153,000 last year to pay the full cost of the stewardship education program in the United Lutheran Church.

IF "MONEY TALKS," the South Carolina synod made its best speech during 1953. On a budget of $370,222.47 churches of the

DR. WALTON H. GREEVER
Author of a famous definition

RELIGIOUS LIBRARIES PURCHASED—Baker Book House Department TL, Grand Rapids 6, Michigan.

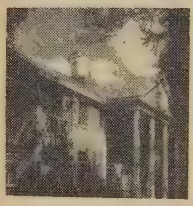
GOOD MONEY IN WEAVING
Weave rugs at home for neighbors on $69.50 Union Loom. Thousands doing it. Booklet free. Union Looms, 48 Post St., Boonville, New York.

ORGANIST AND CHOIR LEADER
with highest qualifications and experiences. Graduated at the music academy in Berlin, Germany, is interested in a position in a big Lutheran Church in U.S.A. Brilliant references. Write Franz Loesgen, 65 Hillside Drive, Apt. 120, Toronto, Ont., Canada.

ORGANIST-CHOIRMASTER
now in full time position desires change to larger position. Thoroughly versed on Lutheran Liturgy. Wide experience on multiple choir systems of all ages. Excellent references. Recitalist, instructor, Hymn Lecturer. Inquiries invited. Address Box 9 The LUTHERAN.

PARADISE FALLS, PENNA.
Cottage and one membership for sale, six rooms, expansion attic, three porches, bath, also extra lavatory, two car garage, furnished, price $6,000.00, excellent location, inspection by appointment only.—The LUTHERAN, Box 8.

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing
Three-year accredited course,
School affiliated with Upsala College.
Applications now being considered for
September 1954 and 1955
For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey



CARTHAGE COLLEGE

. . . a four-year liberal arts college affiliated with the United Lutheran Church in America

Write—Director of Admissions
Carthage College, Carthage, Ill.

WHAT IS A LUTHERAN?
Reprints of Dr. Ruff's article as published in LOOK now available:
1-24 copies: 10c each, postpaid
25 or more: 5c each, postpaid
Order From
UNITED LUTHERAN PUBLICATION HOUSE
1228 Spruce St., Philadelphia 7, Pa.
22 W. Madison St. Chicago 2, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hampton St. Columbia 1, S. C.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
237 King Street W. Kitchener, Ont., Canada
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa

SOUTH CAROLINA . . .

synod sent $406,259.16. This is the large sum contributed in any year.

The United Lutheran Church quota w met 101 per cent, and Lutheran World A tion went 118 per cent. In contributing worldwide projects, none of the congreg tions slighted its local work. There was mo money for local church support than ev before.

A "MISSION FESTIVAL" at Wittenbe Church, Leesville, on Jan. 24, was held f children and adults of the area. In grou meetings pre-confirmation children were le by Miss Shirley Fok, young Chinese conve now a student at Biblical Seminary. Tee agers were led by the Rev. John Peery, mi sionary to India. Others were led by Mi Virginia Aderholdt, worker in the Japane mission. A 30-minute period was given the story of missions, pictures, color slide presented by Aubrey F. Mauney, of Kin Mountain, N. C., member of the Board Foreign Missions. Dr. H. Brent Schaeffer pastor of Wittenberg Church.

THE LUTHER LEAGUE of St. Johanne Church, Charleston, was responsible f placing an altar in the Franke Home f aged women in Charleston. The young pe ple financed this gift. Leadership trainin school for the Charleston area was held January in St. Barnabas Church. The Re L. H. Jeffcoat was dean. A similar scho for the Lexington area was held in la January and early February. The Rev. Ve non A. Frick served as dean. The school f the Columbia area was scheduled for th middle of February, held in Ebeneze Church.

ST. PAUL'S CHURCH, COLUMBIA, Dr. Wm. Brandt, pastor, held a service f breaking ground for a new parish buildin on Feb. 14. The congregation has in exce of $100,000 toward this project.

THE REV. M. L. KESTER, pastor at Eh hardt for the past several years has resigne to retire from the active ministry. Past Kester served parishes in North and Sout Carolina for more than 40 years. He an Mrs. Kester will make their home in Walte boro.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

PENNSYLVANIA

Pastors Prepare for Lent

By ADAM E. POLCRACK

POTTSVILLE: Dr. Martin J. Heinecken, professor at the Mt. Airy Seminary, was scheduled as speaker at the pre-Lenten retreat for pastors of the Pottsville Conference in St. Paul's Church, Orwigsburg, March 1. Retreat sermon was to be preached by Conference President William H. Marburger. Synodical realignment has raised pastoral membership of the conference from 31 to 47.

AT TRINITY CHURCH, Pottsville, 36 new members were recently received. Dr. G. Gordon Parker, missionary to British Guiana on furlough, was a recent speaker. Pastor Sterling F. Bashore serves as assistant to Dr. Emil Weber Sunday evenings and during the week. Sunday mornings he supplies in the Shoemakersville-Blandon parish.

Since election of one of its members, Maurice D. Walborn, as president of the Ministerium of Pennsylvania Brotherhood, membership in the Brotherhood of Trinity Church, Pottsville, has increased from a "mere handful" to 125, reported to be the largest in the ULCA. A parallel claim is made by the women of Trinity Church, with 262 members enrolled in the Women's Auxiliary of the Theological Seminary at Mt. Airy.

The Rev. E. Richard Acker, pastor of Christ Church, Schuylkill Haven, and member of the board of trustees of Muhlenberg College, is conference chairman of the Ministerium $1,500.00 Appeal for Muhlenberg. A preliminary meeting with area chairmen was held, followed by meetings for congregational chairmen and committees, in Christ Church, Mahanoy City, and St. Paul's, Port Carbon, Feb. 22, 23.

Pottsville Conference churches recently gathered 26,000 pounds of clothing for Lutheran World Relief. Mr. Albert Evans, Pottsville, provided one of his warehouses as a collection depot and also a truck to transport the clothing to the Phillipsburg warehouse. Two such truckloads for LWR have been gathered in the Conference each year.

Missionary societies of 14 congregations

THE LANKENAU SCHOOL

Boarding and Day School for Girls.
Pre-School through High School

- **Fully Accredited**
- **Beautiful Campus**
- **College Preparatory or General Courses**

Write
Sister Lydia Fischer
3201 West School House Lane. Phila. 44, Pa.

CENTRAL LUTHERAN THEOLOGICAL SEMINARY

Fremont, Nebraska

1. It offers thorough training to those qualified, by an experienced and competent faculty.

2. It occupies a strategic position in almost half of the geographical area of the United States.

3. It enjoys a continual and sound growth and is prosecuting a sane program of development to meet the increased demands.

4. It affords unusual opportunities for investment through outright gifts, annuities and wills.

For Complete Information
Address the President

MARION COLLEGE

The Only Junior College in The ULCA

Marion, an accredited college for women, offers the last two years of high school and the first two of college.
Courses available in liberal arts, music, business education, home economics, merchandising, and pre-nursing. Individual guidance.

Christian Character Development
Moderate Rates Sports

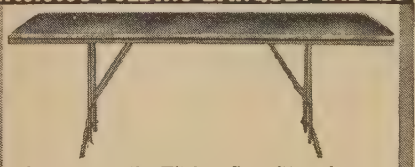
For Information Write

John H. Fray, D.D., President
Box K, Marion, Virginia

PA., POTTSVILLE

were represented at the promotional meeting held in Trinity Church, Pottsville, with Miss Frances Dysinger, promotional secretary of the ULCA WMS, as speaker . . . Merwyn C. Fuss, president of the ULCA Brotherhood, was speaker at a dinner in St. John's Church, the Rev. Robert C. Benner, pastor, marking the first anniversary of dedication of the new educational unit of the church. . . . A $30,000 parsonage has been dedicated at Zion Church, Minersville, the Rev. John W. Schwalm, pastor. Speaker at the service was the Rev. Luther K. Mohr, West Hazleton.

Monroe FOLDING BANQUET TABLES



If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations.

THE MONROE COMPANY 30 CHURCH ST. COLFAX, IOWA

LUTHER
OIL PAINTING

Appropriate for Gift

8 x 10 in. $9.00 framed and other sizes.

JOHN KROGMANN Artist
616 Goslin Street, Studio 3
HAMMOND, INDIANA

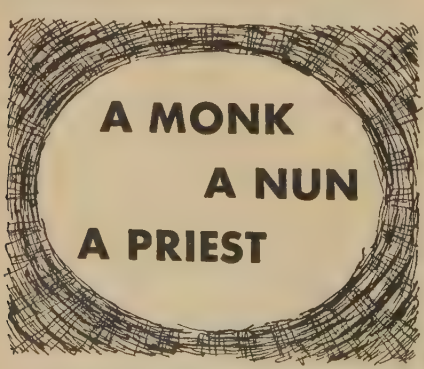
WISCONSIN

"Double Apportionment" Is Northwest Goal

By CHARLES A. PULS

MADISON: Stewardship Secretary Georg B. McCreary traveled 82,000 miles in 195 promoting stewardship and grace-giving i the Northwest Synod and in other parts o the United Lutheran Church. "While w exceeded our benevolent expectancy i 1953," said Secretary McCreary, "it hurt to learn that our communicant members ar returning to the Lord only about three cent a day!" Even those three-cent daily gift enabled the synod to contribute $82,517 t Lutheran World Action. In general benev lence-giving, the synod advanced from $526, 981 in 1952 to $588,144 in 1953. This en abled the synod to reach the 120 per cen mark. How much larger the 1954 total wil be depends on the response to synod's new effort to "double the benevolence."

Since the special meeting of synod las October at which "a college in Wisconsin" was debated, two meetings of the Colleg Investigating Committee have been held Dr. Gould Wickey, executive secretary of the ULCA Board of Education, attended the first meeting to help establish procedures fo the investigation. A second meeting, in Chi cago, was attended by the executive commit tee of the Carthage College board, Dr Wickey, President H. J. McGuire of the Illinois Synod, President R. R. Belter of the



CHRIST'S MISSION, INC. Dr. WALTER M. MONTAÑO, Executive Director
Headquarters for literature on Roman Catholicism

Tell the truth about Roman Catholicism

"THE MONK WHO LIVED AGAIN"
—by B. H. Pearson
The thrilling biography of Walter M. Montaño, a Catholic monk who escaped the chains of Romanism. Cloth bound $1.75

"FORGOTTEN WOMEN"—by Helen Conroy
The truth about life in a Roman Catholic convent, as revealed by a former nun.
Paper bound $1.25

"THE SOUL OF A PRIEST"—by L. H. Lehmann
The intimate, moving autobiography of a former Roman Catholic priest.
Cloth bound $2.00

FREE! Catalog of literature. Order from: Dept. 27 E. 22nd St., N. Y. 10, N. Y.

Wartburg Synod and President Alfred Beil, of the Iowa Synod. The synodical office reports that Dr. Wickey is conducting a technical survey incident to the investigation.

A two-manual pipe organ has been dedicated at St. Mark's, Waukesha, new mission organized by Rev. George E. Dressler.

Many churches of the state will hold three communion services Ash Wednesday—in the morning, after the close of stores, and in the evening. A number of pastors are planning Good Friday services for their Sunday school children.

President Conrad Bergendoff of Augustana College spoke out clearly on the Boy Scout question in Milwaukee, where in August the Synodical Conference meets to agree or disagree on its own continued existence, with the question of whether churches should support Scouting as a primary point to be debated. Said President Bergendoff, "Scouting belongs in the church as much as the Ladies' Aid, Luther League, or choir, for it gives a boy something to do. . . . It's what the church gives to Scouting that makes it Christian. . . . Scouting is no more deistic than the Constitution of the United States."

The Trinity Church, Appleton, NBC (New Building Committee) will award bids for a new building March 4. Rev. C. H. Leidler is pastor.

The big 1954 day for home missions in the Wisconsin Conference is March 7, when Missionary D. L. Shelhart brings in the 18th congregation of his career as a mission-organizer. To be known as Bethel Church of Poynette, the congregation is actually the reorganization of one that already existed, but that was going "down." "Never have I had such a thrill as in this Poynette congregation," reports Pastor Shelhart. "About 40 people attend services each Sunday."

A large church in Milwaukee recently had some bitter truth in its parish paper when the pastor wrote: "Out of a congregation as large as ours, about 27 per cent are attending church, and this doesn't count the visitors. What keeps us from church? Too busy? Too lazy? Preacher bores us? Don't like the music? Too tired on Sunday morning?"

Hundreds of churches throughout the world, reach out with the glorious music of "Carillonic Bells"* to turn the thoughts of the throngs churchward.

Surely, you want *your* church to have this kind of inspiring voice! "Carillonic Bells" have always been the choice of those who want the best at reasonable cost. The instrument is brilliant, melodic, constant in timbre and rich in matched bell tones. No tower is needed. The bells may be played manually or automatically. The cost is small. Write for details today, to—

"Carillonic Bells"*

SCHULMERICH CARILLONS, Inc.

27360 Carillon Hill, SELLERSVILLE, PA.

*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

29th Season. 2000-Acre Estate. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services. 4 Weeks $175 — 8 Weeks $325. New York Office, Room 1274, 11 West 42nd St. LO 5-1550.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century . . . Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 20 55 Sudbury Street, Boston 14, Mass.

NEW *Bride's* WHITE *Bible*

BELOVED KING JAMES VERSION

by **National**

Every bride will cherish this lovely Bible she'll carry to the altar. It's enduringly bound in washable White Simulated Leather, decoratively tooled in gold. Exceptional value, only $5.50 in attractive gift box.

Ask NBP for **National** BIBLES AT LEADING BIBLE STORES

CAMPUS

MIDLAND COLLEGE. Students were carrying more books across the Midland campus in Fremont, Nebraska, than ever before. The whole library was moving. Twenty-eight thousand volumes were transferred from the administration building to the new $185,000 library where book stacks were completed last month. Transfer of the books was a volunteer job for the 328 students and 35 faculty members.

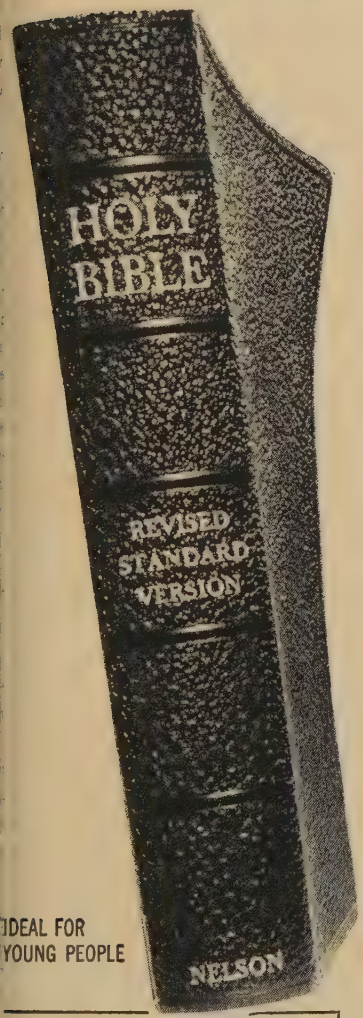
MUHLENBERG COLLEGE. One of the most expensive buildings ever constructed on a United Lutheran Church college campus, the $650,000 physical education building on the edge of Muhlenberg's campus in Allentown, Pa., was dedicated Feb. 6. The structure will seat 3,556 spectators at college basketball and wrestling matches . . . "Christian Students in a World in Ferment" was the theme of the annual Institute of Christian Living at Muhlenberg, Feb. 15-18. Speakers at daily chapel services included Dr. Ruth Wick—recently called to the faculty of Garrett Biblical Institute . . . Dr. Robert E. Van Deusen of Washington . . . Dr. Joseph Sittler of Chicago Seminary . . . and Dr. Phillip E. Jacob of the University of Pennsylvania.

GETTYSBURG COLLEGE. "The 'I' in Christ" was the theme of the annual Religion-in-Life Week beginning Feb. 7. From Buffalo came Dr. Ralph W. Loew of Holy Trinity Church as speaker on the four-day program. Besides addresses in the college chapel, Dr. Loew led panel discussions among students and spoke to the faculty.

THIEL College's 48-voice a cappella choir made 20 appearances on a ten-day tour in western Pennsylvania and eastern Ohio from Jan. 29-Feb. 7. Presenting a concert of sacred and classical music, they sang in churches, schools . . . Thiel's president, Frederic Irvin reports that 181 persons have participated in the evening school program introduced this semester. Both credit and non-credit courses have been offered. Credit courses are also offered at a center in Ohio.

Now–an illustrated edition of the Revised Standard Version

–only $3.50!



IDEAL FOR YOUNG PEOPLE

You have read about the phenomenal acceptance of the Revised Standard Version of the Bible. You know how millions have welcomed this great version, because its clear, modern language makes the Bible easier to read and understand. You may be familiar with the RSV from seeing it in bookstores, or in the homes of friends. Your minister probably uses it in church services . . . you may own a copy yourself.

Now, the greatest news since the RSV was published in 1952: a new *illustrated* edition you'll certainly want in your home—priced at only $3.50.

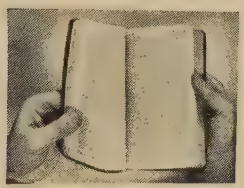
Glowing color pictures!

LOT'S CHOICE, GENESIS 19:20-23

Beloved Biblical incidents spring to life in *full-color* paintings. Dramatic full-page pictures show Lot fleeing before the destruction of Sodom; David's anointment as King; the boy Jesus astounding temple elders with His wisdom; Christ's glorious martyrdom before a pagan court. Twelve magnificent illustrations in all!

And twelve full-color, full-page maps show Christianity's birthplace in detail, make it far easier to follow the ancient stories. You can see exactly where each event took place . . . follow St. Paul's route as you read of his missionary travels . . . trace the flight of the Israelites from Egypt . . . locate the palace of Herod, and Solomon's temple in hallowed Jerusalem.

A pleasure to every reader, these full-color illustrations and maps make this edition especially appealing to young people.



Beautiful limp binding!

This attractive edition has a limp binding stamped with genuine gold . . . a binding you'd expect to find only on far costlier editions. The pages, beautifully printed on fine book paper, have traditional red edges. And every copy has a beautiful presentation page in full color, and a maroon and gold gift box. You will certainly want to own a copy of this *illustrated* RSV—so perfect for family Bible reading. And it is a gift you can always be proud to give—one which will surely be treasured for a lifetime.

The new illustrated RSV (shown actual size) with beautiful black limp binding $3.50
Cloth-bound edition (not boxed) $3.25

Larger size, buckram volume (no illustrations) $6.00
Genuine leather edition (no illustrations) $10.00

THOMAS NELSON & SONS

Hear "The Evening Comes" with Milton Cross on ABC radio network, Sundays 5:05 P.M., E.S.T.

The Artiste—
a true pipe organ!

A MÖLLER *pipe* organ for $3975* installed

It's true! Even a church with limited funds can have a genuine *pipe* organ. The *Artiste* is M. P. Möller's answer to the musical needs of churches which desire the beauty of a pipe organ but have felt restrained by cost. Note some of the *Artiste's* fine features:

- offers the unequaled beauty of true pipe tone.
- conforms to standards of the AGO.
- can be played by any organist.
- expression and crescendo pedals.

Write for New Catalog, the "Romance of the Organ"

M.P. MÖLLER
INCORPORATED
Renowned for Pipe Organs Since 1875
HAGERSTOWN, MARYLAND
**Price slightly higher in the West.*

DECEASED

Rev. A. R. Longanecker

Funeral services were held Feb. 14 Gettysburg, Pa., for the Rev. Abram L Longanecker, retired pastor of the We Pennsylvania Conference of Central Pen sylvania Synod, who died Feb. 11 at h home near Gettysburg following an illne of two months. Dr. Ralph R. Gresh, paste of Gettysburg's St. James Church, conducte the services. Interment was at Flohr Church Cemetery, McKnightstown, Pa.

Pastor Longanecker, who was 86, spe his career in eight Pennsylvania pastorate Dillsburg, Swissvale, Smicksburg, Dubo New Bloomfield, Loysville, Mechanicsbu and Littlestown. He served the latter co munity from 1930 until his retirement 1940. A native of Mummasburg, Pa., H graduated from Gettysburg College an Seminary, and first began his ministry Maurertown, Va., in 1899. From 1916 t 1920 he was a trustee of the Loysville, Pa Orphanage.

Surviving are his wife, Agnes H. Snyde Longanecker, three daughters and a son.

CHANGES OF PASTORATE

CALIFORNIA

STURTEVANT, LLOYD. From Pacific Sem nary (student). To Faith Church, Lon Beach.

CANADA

JENSEN, FRANKLIN. From Holy Trinit Church, Buffalo, N. Y., associate pasto To St. Mark's Church, Kitchener, Ont.

LANGE, NORMAN. From Waterloo Seminar (student). To Rankin parish, Ont., fol lowing graduation.

FLORIDA

RIECHMANN, ROLAND G. From First Church Decatur, Ill. To Trinity Church, Jack sonville.

IOWA

SABINS, WALTER. From St. James' Church Richmond, Calif. To Unity Church, De Moines.

ULLESTAD, NORMAN. From Northwestern Seminary (student). To Bethlehem Church, Manly.

KANSAS

KOCHER, ROBERT. To St. John's Church, Lancaster, following graduation.

SEARCH, GEORGE L. From Trinity Church, Hays. To St. Mark's Church, Atchison.

KENTUCKY

BARCUS, FRANK L. From St. Paul's Church, Metropolis, Ill. To St. Luke's Church, Cold Spring.

HARMONY, WILBUR L. From Third Church, Springfield, O. To St. Mark's Church, Newport.

MARYLAND SYNOD

BLACKWELDER, OSCAR F. From Reformation Church, Washington. Pastor emeritus.

FOLKEMER, LAWRENCE D. From George Washington University, Dept. of Religion. to Reformation Church, Washington.

HESTER, SETH. From Gettysburg Seminary (student). To Luther Memorial Church, Baltimore, assistant pastor, and mission work in O'Donnell Heights.

HOOK, ROBERT E. From Smithsburg parish. To Temple Hills, Washington, for Board of American Missions.

NEBRASKA

HANSEN, ELVIN. From St. Mark's Church, Bellingham, Wash. To St. Paul's Church, Hardy.

WITZER, ERNEST W. From Salem Church, Dakota City. To Trinity Church, Wolbach.

SOUTH CAROLINA

OLIEK, WYNNE C. From Church of Reformation, Columbia. To Trinity Church, Greenville. 421 N. Main St.

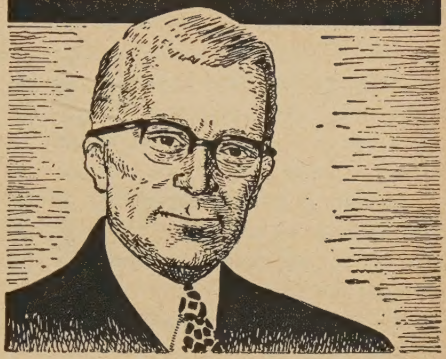
ETREA, H. S. From Grace Church, Rock Hill. To St. Mark's-Corinth parish, Saluda.

WESTERN CANADA

UETKEHOELTER, H. From St. John's Church, New Sarepta, Alta. To Edmonton, Alta., for Board of American Missions to work among immigrants.

OERTELMEYER, HANS. From Beausejour parish, Manitoba. To St. Paul's Church, Ellerslie, Alta.

A PARSON PONDERS



"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice every time he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means—in case anyone wants to know—that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heteronomous preacher. He will pay about $2,000 to $3,000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

So be autonomous.

Take action to find out the facts. End up by buying "Fundonomous." Contact—

PRESBYTERIAN MINISTERS' FUND
Main Office, Alison Building
Rittenhouse Square, Philadelphia 3, Pa.

(7 branch offices from coast to coast)
An Interdenominational Life Insurance Company for all Protestant Ministers.
ALEXANDER MACKIE, President.

Please send me information about:

☐ Protection ☐ Retirement Income
☐ Family Income ☐ Juvenile Insurance

Name.....

Address.....

City.....Zone.....State.....

Date of Birth.....

UL

"More than a Business—an Institution"

IN CONCLUSION . . . . . .

IT'S HARD TO KEEP A SECRET in church. If a pastor plans to resign, for instance, the congregation often knows it as soon as he does. The presence of a pulpit committee at a church service is hard to disguise. Long before the formal announcement is made, people know pretty well what's going to happen. An old story tells of an inquisitive parishioner who cornered the pastor's young son one day to ask, "Is your father going to accept that call and leave us?"

"I don't know," answered the youngster truthfully. "Dad's still praying about it, but mother's got the bags packed!"

BECAUSE THIS ELEMENT of surprise so rarely exists in church life, it's remarkable that the hard-working ULCA Commission on Structural Organization has been able to keep its plans and ideas such a deep-dyed secret. Members of the commission have held countless hearings in all parts of the country, spending hours upon hours closeted with board officials, pastors, lay leaders, and individuals who have written to them with proposals. Few Congressional investigating committees have held more hearings in the same space of time. But very little has leaked out of the conference rooms.

According to its own plans, the commission will not lift the curtain on its findings until some time during the summer, when a complete report will be made to all delegates elected to the Toronto convention, and if possible to all pastors of the ULCA. It is earnestly to be desired that if the report of the commission requires any drastic action by delegates at Toronto, sufficient time will be allowed for pre-convention study and discussion.

Of course, one reason for the commission's secrecy may simply be that they haven't yet come to any conclusions abou means of improving the structure of the church. Perhaps they haven't anything to reveal. There are many historical and regional situations behind our present set-up that make any great change difficult. Temporary expedients have become permanent. The life of some organisms is so tenacious that it's much easier to start them than to end them.

Another difficulty the commission is surely encountering is a strong reluctance to change of any sort. In congregations outmoded customs are often continued long beyond their time because someone insists, "That's the way it always was!" Many churches encountered this attitude a generation ago when the language problem was a great issue. As long as two or three gathered together for services in German, they demanded their hour of worship. Church is a place where it often takes ten years to accomplish what could be done in ten days elsewhere.

A third possibility for the commission's silence might be their shock at finding so many things that ought to be changed. Perhaps their report will explode a bombshell, calling for complete overhauling of church polity. This is the least likely reason, however. Members of the commission come from the same background as the rest of the ULCA and have had their share in shaping things as they are.

REPORTERS AND EDITORS don't like mysteries. They're willing to go to great lengths to get the inside story of events. But on the other hand, there is dramatic value in suspense. With bated breath we will watch at Toronto to see the elephants parade across the stage—only they may turn out to be mice.

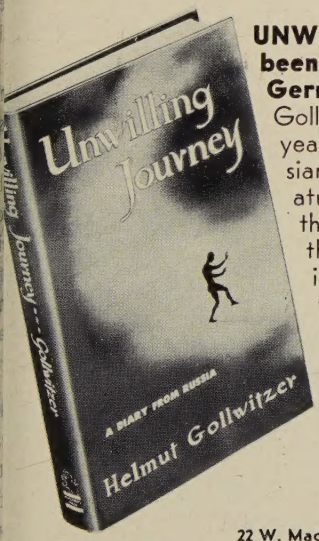
—ALBERT P. STAUDERMAN

unwilling journey

by Helmut Gollwitzer

Helmut Gollwitzer was captured as a German soldier at the end of World War II and forced to spend five long years in Russian labor camps. Dr. Gollwitzer approached Communism with an open mind. Politically a left-wing socialist, he hoped to find in Communism an alternative to the system that had brought along his country's ruin; and yet as a German Lutheran pastor he could not help seeing the inevitability of the conflict between the Church and Communism.

$3.50
by mail 3.65



UNWILLING JOURNEY has been a best seller in both Germany and Great Britain. Gollwitzer's memoir of his five years as a prisoner of the Russians outclasses all other literature in this field . . . presents the most careful analysis of the effects of Communist ideology and Russian practice on the human mind and spirit which is available to us.

—The British Weekly

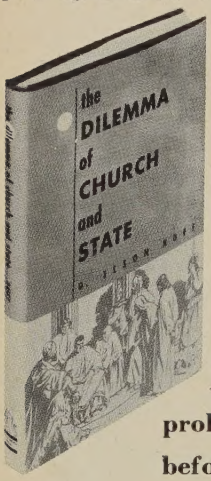
Order From Your Nearest Store

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St. Chicago 2, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hampton St. Columbia 1, S. C.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
237 King Street W. Kitchener, Ontario, Canada
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa

A book for every thinking Christian by



G. ELSON RUFF

Editor of The LUTHERAN

THE DILEMMA OF CHURCH AND STAT

At one time Americans were nearer a solution to t problem of church and state than people had ever bee before. But big problems don't usually stay solved, warn Dr. Ruff. There is increasing danger looming ahead.

In this timely and sharply written study, Dr. Ruff offe an analysis of the dilemma within the democratic form o government, describing the difficulty in arriving at a reaso able balance between the church and state in modern societ

A book for every thinking Christian, written in the sty that has made Dr. Ruff one of America's outstanding rel gious news writers.

$1.5
by mail 1.6

Order From Your Nearest Store

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Smithfield St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

17 W. Franklin St.
Baltimore 1, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

237 Kin[illegible]st W.
[illegible]da

219 W. Sixth St.
Austin 1, Texas

805 Locust St.
Des Moines 9, Iow

P/21

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif

Free